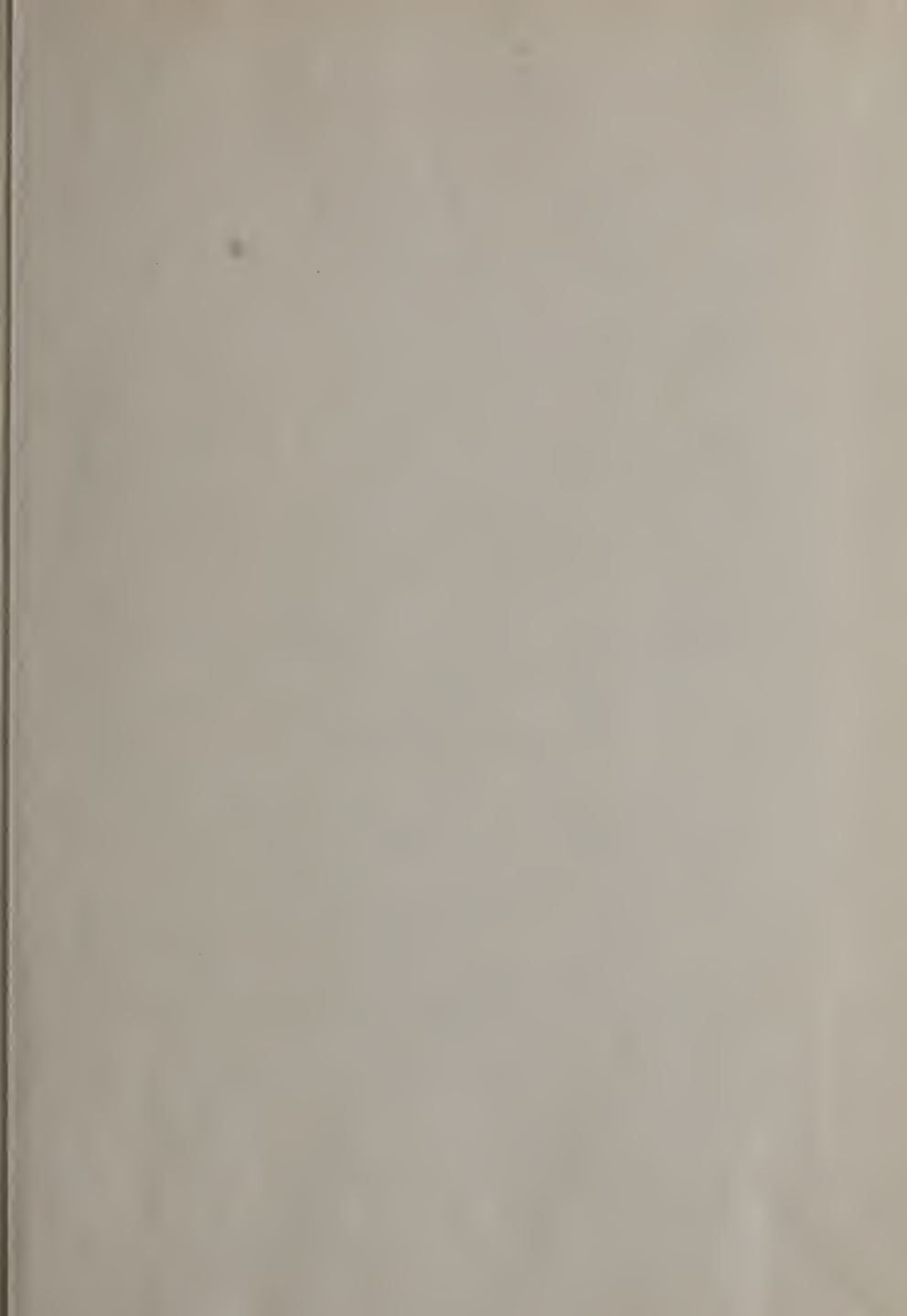
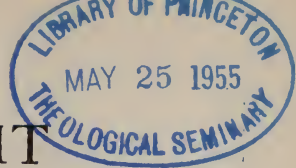




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LIFE AND LIGHT

FOR

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INDEX TO VOLUME XXVIII.

WOMAN'S BOARD OF MISSIONS.

- AFRICA**, Bicycles in Uganda, 69; Boer, Briton, and Aborigine, 338; Character Sketches, 391; Christian King in Uganda, 69; Extracts from Letters, from Miss Gilson, 361; from Miss Hance, 73; from Miss Mellen, 507; from Miss Smith, 264; Feast in Esidumbini, 56; Ireland Home and School for Kraal Girls, 97; Mission in West Central Africa, 386; Report of Inanda Seminary, 103; Story of Nokutela Dube, 110; Success in Uganda, 117; Three Pioneers, 8; Unzumbie Home, 147; Village Work Near Sakanjimba, 64; Work Among Kraals, Esidumbini, 53; Work at Mt. Silinda, 341; Woman as an Evangelist Among Zulus, 50.
- BULGARIA**, Relief Work in Varna, 58; What Reduction Means, 157.
- CHINA**, Deputation to China, 117; Extracts from Letters, from Mrs. C. A. Nelson, 410; from Miss Newton, 71; from Rev. Judson Smith, 360; from Dr. Woodhull, 505; Foochow Girls' School, 242; Foochow Hospital, 406; from the Foochow Mission, 171; Li Hung Chang and the Bible, 70; Missionary Society, Tung-Cho, 212; "Omitted," 197; One of our Sabbaths, 108; Progress in China, 445; Promising Movement in Shanghai, 211; Reasons for Thankfulness, 437; Results, a Few, 154; Selling a Wife, 109; Some Girls in Kalgan School, 207; Y. P. S. C. E. in China, 207.
- ILLUSTRATIONS**, Armenian Children, 359; Biarritz, Part of, 459; Biarritz, Pupils in, 491; Bulgarian Colporteur and Family, 158; Christian Endeavor Convention in Foochow, 256; Christian Endeavor Society, India, 254; Children in School, Varna, 63; Class of Girls, Inanda, 106; Coconut Trees, Kusaie, 303; Constantinople, 529; Embroidery Class, 61; Entrance to College Grounds, A. C. G. C., 4; Evridike, 536; Family in Hospital, Bulgaria, 59; Gedik Pasha House, 532; Girls Asking Admission to Ireland Home, 97; Girls at Bailundu, 388; Girls in Foochow School, 241; Girls in Ireland Home, 99; Girls in Talas School, 258; Golden Lilies, 439; Greek Monastery, 193; Heathen Zulu Woman, 49; Hindu Widow, 482; House of Mr. Lee, West Central Africa, 393; Images in Peking, 200; Ireland Home, 102; Ireland Home, Teachers, 101; Kalgan School Girls, 208; Kindergarten Class of Greeks, 533; Kusaie School, View from, 307; Library, A. C. G. C., 6; Mangrove Tree and Ferns, 305; Maps of Philippine and Micronesian Islands, 293; Mrs. Newell and Workers at Gedik Pasha, 530; Mrs. Lau, 437; Mt. Silinda Views, 342, 343, 344, 345; Native Zulu Teacher, 150; Nokutela Dube, 110; "Omitted," 195; Portraits: Bigelow, Miss Agnes M., 148; Bishop, Mrs. Isabella B., 447; Bowker, Mrs. Albert, 385; Dodd, Miss I. F., 2; Edwards, Mrs. and Miss Price and Phelps, 106; Kruger, Paul, 337; Lindley, Mrs. Daniel, 104; Olmstead, Miss S. H., 2; Patrick, Miss M. M., 1; Powers, Miss H. G., 3; Prime, Miss I. W., 3; Zenova, Mrs. Auka D., 159; Recitation Room, A. C. G. C., 5; Saurpoughi Hannum, 534; Starting for Chisamba, 395; Traveler's Hut, 392; Unzumbie Home, 147; Zulu Woman and Child, 51.
- INDIA**, Evils Made Illegal, 212; Extracts from Letters, from Dr. Julia Bissell, 72; from Mrs. Mary Bissell, 119; from Miss Jean Gordon, 25; from Mrs. C. E. Hume, 215; from Rev. E. S. Hume, 170; from Rev. R. A. Hume, 266; from Miss Bessie Noyes, 407; from Miss M. M. Root, 411; from Mrs. Winsor, 71; India's Painful Ended, 67; Medical Work at Ahmednagar, 399; Plea for School in Ahmednagar, 486; Plague in Sholapur, 68; Pundita Ramabai, 68; Report of Ahmednagar School, 216; Total Eclipse at Jeer, 217; What Hath God Wrought? 482; Y. P. S. C. E. in Madura, 253.
- IN MEMORIAM**, Bowker, Mrs. Albert, 412, 557; Leonard, Mrs. J. Y., 311; Montgomery, Mrs. Emily R., 161; Storrs, Mrs. R. S., 116.
- JAPAN**, Extract from Letter from Miss Colby, 550; Japanese Women of the Present Day, 540; Remarkable Meeting, 350; Work in Sapporo, 14.
- JUNIOR WORK**, Christian Endeavor in Other Lands, 253; Christmas Message, 543; College Trifles, 544; Easter Card, 163; Foochow Hospital, 406; Going Crabbing in Micronesia, 302; Helps for Leaders of Children's Societies, 65, 113, 107, 210, 308, 357, 402, 455, 501, 546; Letter from Kusaie Pupil, 353; Medical Work at Ahmednagar, 399; New Woman, 17; Some Girls in Kalgan School, 207; Story of My Life, 110; Village Work near Sakanjimba, 64; What Might Have Been, 449; Why Organize Societies for Young People? 10.
- MEXICO**, Christian Endeavorers in the Delectable Mountains, 442; Extracts from Letters, from Mrs. Howland, 24; from Miss Miller, 118.
- MICRONESIA**, Caroline Islands, 290; Extracts from Letters, from Kusaie Pupil, 353; from Beulah Logan, 72; Extract from Miss Hoppin's Journal, 296; Going Crabbing, 302; Rescued, 346.
- MISCELLANEOUS**, Bishop, Mrs. Isabella Bird, 446; Children's May Festival, 261; International Conference, Women's Foreign Missionary Societies, 82, 115; International Missionary Union, 393; Missionary Motives, 74; Miss Willard as a Teacher, 263; The "Wherein" of These Days, 434; Unworked Fields, 195, 250; What It Means, 151.
- OUR BOOK TABLE**, 31, 79, 127, 224, 272, 367, 415, 559.
- OUR WORK AT HOME**, Annual Meeting, 418, 467, 552; Do Protestant Missions Promote Good Citizenship? 120; Expert Students of God's Present Day Work, 25; Graduating from Juvenile and Junior Societies, 267; How to Interest the Uninterested, 75; International Missionary Union, 393; Leather Work for Boys, 270; Missionary Treasures, 172; Nuggets from the Missionary Conference, 366; Our Missionary Reading Circle, 509; Receipts, 35, 83, 130, 178, 227, 274, 321, 370, 419, 467, 514, 561; Semiannual Meeting, 317; Thank-offering Meetings, 459; Value of Combination Principle, 219; What Girls Can Do for the Work, 312; What the Work Can Do for Young People, 314.
- POETRY**, Christmas Message, 543; Dawn is Breaking, 30; Easter Tide, 145; Not by Might, 240; For What Shall I Praise Thee? 434; Ring, Sweet Bells, 529.
- SCRAPS FROM OUR WORK BASKET**, 21, 67, 115, 168, 211, 259, 309, 358, 404, 457, 503, 548.
- SPAIN**, Extracts from Letters, from Miss Barbour, 23, 119; from Esther Alonzo, 301; from Miss Page, 265; from a Worker in San Sebastian, 551; International Institute, 488; Our Missionaries,

INDEX.

213; Protest Against Christian Endeavor Paper, 260; Removal from San Sebastian, 299; Work in San Sebastian, 261.
STORIES, An Easter Card, 163; What Might Have Been, 449.
TOPICS FOR AUXILIARIES, Christian Explorers and Pioneers in Africa, 34; Constantinople, 560; East Central Africa, 369; Island World, 320; Land Yet to be Possessed, 226; Missionary Treasures, 178; Review of the Year, 513; Thank-offering Meetings, 465; West Central Africa, 418; Young People's Work, 274; Zulu Mission, 81, 130.

TURKEY, After the Massacres, 537; American College for Girls, 1, 409, 544; Being a Missionary, 243; Christian Endeavor Society in Cesarea, 257; Euphrates College Report, 396; Extracts from Letters from Miss Daniels, 117; from Mrs. Marden, 214; from Miss Montgomery, 214; from Miss Pratt, 362; Gedik Pasha, Report of, 408; Gedik Pasha, Work at, 530; Hospital Life in Aintab, 248; Self Help among Armenians, 359; Speak unto the Children of Israel That They Go Forward, 202; Woman's Work in Harpoot Field, 493.

BOARD OF THE PACIFIC.

AFRICA, Letter from Mrs. Dorward, 133; Week's Work in Zululand, 469.
CHINA, Empress Dowager, 518; Extracts from Letters, from Miss A. G. Chapin, 277; from Dr. W. L. Hall, 373; from Mrs. Arthur Smith, 323.
HOME DEPARTMENT, Birthday Party, 181; Missionary Tea, 183; Quarter Centennial, 565; Report of Home Secretary, 37; Report of Foreign Secretary, 85; Woman's Missionary Council, 422.

INDIA, Answered Prayers and Fulfilled Promises, 311; Awakening of India, 183; Extract from Letter from Miss Barker, 229.
JAPAN, Letter from Miss Harwood, 375; Miss Denton and Japan, 88; Miss Denton, Letter from, 421.
MICRONESIA, Thanksgiving on Mejuo, 517.
POETRY, Song of Hope, 40.
SPAIN, Christian Endeavor in Spain, 279.

BOARD OF THE INTERIOR.

AFRICA, Extract from Letter from Miss Louise B. Fay, 432; Mrs. Webster's Journal, 186.
BULGARIA, Letter from Miss Maltbie, 44; Three Days in Macedonia, 377.
CHINA, Baby's Letter, 479; Extracts from Letters, from Miss Chittenden, 477; from Miss Russell, 428; From the Delegation to China, 335; Glimpses at Annual Meeting, 425; Glimpses at Missionary Vacation, 90; Letter from Miss Miner, 286; Touring in China, 93.
HOME DEPARTMENT, Annual Meeting, 45, 480; Annual Meeting of Chicago Association, 100; Leader of Mission Band, A Recipe, 66; One Tenth, 143; Read the Newspapers, 240; Receipts, 48, 96, 144, 192, 240, 288, 336, 384, 432, 480, 528; Sacrifice, 45; What the Spirit Saith Unto the Churches, 234.
ILLUSTRATIONS, Miss Luella Miner, 427; View of Parral, 285; Village School Girls in Turkey, 522.
INDIA, Extracts from Letters, from Miss Abbott, 382; from Rev. J. E. Abbott, 383; from Miss M. E. Moulton, 431; Lucy Perry Noble Bible School, 137; Missionary Morning in Bombay, 474.

IN MEMORIAM, Mrs. Mary Ann Farwell, 48; Henrietta B. Williams, 523.
JAPAN, Extracts from Letters, from Miss Howe, 528; from Miss Swartz, 288; First Impressions, 94; Old Civilization and New Christianity, 330; Second Stage, 142.
MEXICO, Letter from Miss Prescott, 283.
MICRONESIA, Christmas in the Carolines, 569; from the Morning Star, 188; Letter from Mrs. Logan, 575.
MISCELLANEOUS, In a Whispering Gallery, 572; Words of Cheer from the Front, 281.
POETRY, Dawn, 89; Easter Thought, 185; No Children's Graves in China, 472; Not Accepted, 233; Sorrow's Thanksgiving, 521; Work and Wages, 329.
TURKEY, Extracts from Letters, from Miss Chambers, 527; from Miss Mills, 528; from Mrs. Seelye, 381; Gospel and the College, 523; How to Catch a Rogue, 95; Report of Marsovan School, 41; Traveling in Turkey, 44.

LADY MISSIONARIES MENTIONED IN VOLUME XXVIII.

Abbott, Miss Anstice, 217, 382, 474.
 Baird, Mrs. Ellen R., 378.
 Baldwin, Misses E. and J. D., 405, 576.
 Baldwin, Mrs. M. J., 37, 87, 137.
 Barbour, Miss C. H., 23, 119, 279, 328, 490.
 Barker, Miss L. G., 86, 181, 229.
 Barnum, Miss E. M., 396.
 Barnum, Mrs. M. E., 493.
 Barrows, Miss M. J., 95, 336.
 Bartlett, Miss Nellie S., 556.
 Bates, Mrs. Laura H., 344.
 Benedict, Miss H. M., 95.
 Bird, Miss Rowena, 46.
 Bissell, Miss Emily, 431, 486.
 Bissell, Julia, M.D., 72, 399, 431.
 Bissell, Mrs. M. E., 119.
 Bond, Mrs. Fannie G., 378.

Bower, Rose A., M.D., 64, 389.
 Brewer, Miss M. E., 365.
 Bridgman, Mrs. Laura B., 52, 149.
 Browne, Mrs. J. K., 459.
 Bruce, Mrs. H. J., 482.
 Bunker, Mrs. Isabel H., 135, 471.
 Bush, Miss C. E., 396, 493.
 Bushee, Miss A. H., 400.
 Bushnell, Miss Ruth M., 459.
 Chambers, Miss Effie M., 527.
 Chapin, Miss A. G., 277, 507.
 Chittenden, Miss C. E., 90, 477.
 Christie, Mrs. C. B., 365.
 Closson, Miss Sarah A., 381.
 Colby, Miss Abbie M., 267, 550.
 Cole, Miss H. L., 375.
 Cole, Mrs. Lizzie, 365.

LADY MISSIONARIES (CONTINUED).

- Cozad, Miss Gertrude, 95.
 Crawford, Mrs. L. S., 243, 317, 554.
 Currie, Mrs. Amy J., 389.
 Daniels, Miss Mary L., 117, 396.
 Daughaday, Miss Adelaide, 14.
 Denton, Miss Mary F., 87, 88, 421, 565.
 Dodd, Miss I. F., 2.
 Dorward, Mrs. F. A., 37, 103, 133.
 Dudley, Miss J. E., 95, 282, 336.
 Edwards, Mrs. Mary K., 52, 106, 111.
 Ellsworth, Miss Laura, 459.
 Farnham, Miss Laura, 406.
 Fay, Mrs. Annie M., 188, 387.
 Fay, Miss Louise B., 432.
 Foreman, Miss Lucille, 548.
 Foss, Miss Ida C., 262, 459, 575.
 Fowle, Mrs. Carrie P., 395.
 Fowler, Miss Esther B., 68.
 Fraser, Miss K. B., 58.
 Gage, Miss Frances C., 41, 282.
 Gardner, Miss F. A., 365.
 Garretson, Miss E. M., 242.
 Gates, Mrs. Frances A., 68.
 Gilson, Miss H. J., 341, 361.
 Gleason, Miss M. J., 537, 556.
 Goddard, Mrs. F. N., 479, 496.
 Goodenough, Mrs. H. D., 557.
 Gordon, Miss Jean, 25.
 Gould, Miss Annie A., 406.
 Greene, Mrs. D. C., 87.
 Grisvold, Miss Florence E., 136.
 Grisvold, Miss Fannie E., 365.
 Gulick, Mrs. Alice Gordon, 86, 318, 328, 488, 551.
 Gulick, Miss Julia E., 565.
 Gunnison, Miss Effie, 88.
 Hamilton, Caroline F., M.D., 554.
 Hammond, Miss M. E., 459.
 Hance, Miss G. R., 52, 56, 73.
 Harding, Mrs. E. D., 68.
 Harding, Miss Mary B., 68.
 Hartwell, Miss E. S., 90.
 Hartwell, Mrs. Hannah L., 405.
 Harwood, Miss Alice E., 87, 375, 595.
 Haskell, Mrs. Margaret B., 459.
 Haskell, Miss Mary M., 381, 459.
 Haven, Miss Ada, 93, 213.
 Hoppin, Miss Jessie R., 262, 296, 517, 569.
 Howe, Miss Annie L., 52, 95, 142, 336.
 Howland, Mrs. Mary E. K., 317.
 Howland, Mrs. Sara B., 24, 442.
 Huine, Mrs. E. S., 215.
 Huntington, Miss Theresa, 459.
 Ireland, Miss Lilla, 103, 135.
 Ireland, Mrs. O. R., 97, 133.
 Karmarkar, Gurubai, M.D., 67, 401.
 Lee, Mrs. Clara D., 283, 406, 557.
 Logan, Miss Beulah, 72, 262, 575.
 Logan, Mrs. Mary E., 87, 262.
 Lord, Miss Agnes M., 404, 405, 459.
 Malthie, Miss E. T., 44, 282, 377.
 Marden, Mrs. E. D., 214.
 Matthews, Miss Mary L., 378.
 McCandlish, Miss Cora, 94.
 Mellen, Miss Laura W., 54, 57, 597.
 Melville, Miss Helen J., 389.
 Melville, Miss M. W., 389.
 Miller, Miss Isabel, 118.
 Mills, Miss Minnie B., 528.
 Miner, Miss Luella C., 286, 425.
 Montgomery, Mrs. E. R., 161, 214.
 Morrill, Miss Mary S., 154, 197, 365, 404, 406, 436.
 Moulton, Miss M. E., 431.
 Nason, Miss Cora A., 381.
 Nelson, Mrs. C. A., 410.
 Newell, Mrs. F. M., 136, 530.
 Newton, Miss Ella J., 40, 71, 108, 242.
 Noyes, Miss B. B., 407.
 Olin, Miss Jennie, 262.
 Olmstead, Miss S. H., 2.
 Page, Miss Mary L., 265, 490.
 Palmer, Miss A. A., 87, 262.
 Parmelee, Miss H. F., 330.
 Patrick, Miss M. M., 1, 409.
 Peck, Mrs. A. P., 568.
 Perkins, Mrs. J. C., 86.
 Pettee, Mrs. J. H., 557.
 Phelps, Miss Fidelia, 103, 106.
 Pierce, Miss E. M., 404, 459.
 Porter, Mrs. Lizzie, 365.
 Porter, Miss Mary H., 427, 429.
 Powers, Miss H. G., 3, 404, 544.
 Pratt, Miss C. H., 362.
 Prescott, Miss Nellie O., 283.
 Price, Miss M. E., 106.
 Price, Mrs. Sarah J., 262, 555, 575.
 Prime, Miss Ida W., 3.
 Rife, Mrs. Isadora, 262, 570.
 Root, Miss M. M., 411.
 Russell, Miss Nellie N., 428.
 Searle, Miss S. A., 95.
 Seelye, Mrs. Laura T., 381.
 Seymour, Miss Harriet, 396, 493.
 Shattuck, Miss Corinna, 527.
 Sheffield, Mrs. Eleanor W., 425.
 Smith, Mrs. Arthur, 325.
 Smith, Miss L. C., 264.
 Sprague, Mrs. Viette, J., 207, 523.
 Stimpson, Miss Sarah, 388.
 Stone, Miss Ellen M., 157, 404.
 Stover, Mrs. Bertha, 46.
 Swartz, Miss E. Pauline, 288.
 Swift, Miss Eva M., 137.
 Tewksbury, Mrs. Grace H., 365, 554.
 Thompson, Mrs. Mary E., 341.
 Torrey, Miss Elizabeth, 95, 565.
 Trowbridge, Miss E. M., 248.
 Webb, Miss Anna F., 23, 279, 404, 488, 551, 554.
 Webster, Mrs. Marion M., 180.
 Wheeler, Miss E. C., 46, 365.
 Wheeler, Mrs. Susan A., 406.
 Whitney, Mrs. Lurie A., 365.
 Willcox, Miss G., 95.
 Williams, Miss Henrietta B., 523.
 Wilson, Miss Louise E., 87, 262, 356.
 Winsor, Mrs. Mary C., 71, 404, 555.
 Woodhull, Miss Hannah C., 22.
 Woodhull, Kate C., M.D., 22, 595.
 Woodside, Mrs. E. D., 391.
 Wyckoff, Misses, 46, 597.

Life and Light for Woman.

VOL. XXVIII.

JANUARY, 1898

No. 1.



MISS MARY MILLS PATRICK,
President of the College.

TURKEY.

THE AMERICAN COLLEGE FOR GIRLS IN CONSTAN- TINOPLE.

[From the President's Report.]

THE difficulties under which the seventh academic year of the College opened were such as few institutions have been called to encounter. There was political disturbance throughout the capital. The government held Scutari in strong suspicion as the center of the Armenian revolutionary movement. Reports of the disturbed state of Constantinople in the press of Bulgaria and surrounding countries were exaggerated in the extreme. All

these reasons combined to make it a serious question whether any students would return to pursue their work. The majority of the Bulgarian students were turned off to schools in Germany, Austria, or Russia. The Armenians who came back did so at great risk. One Armenian college student suffered imprisonment in coming back. It was not until two months after the formal opening of the College that the regular programme could be begun. Notwithstanding these difficulties the work planned for the year in the supplement



MISS SUSAN H. OLMSTEAD,
Professor of Latin and Rhetoric.

issued in 1896 was, for the most part, completed, and in some directions marked advance was made. Of the regular college students only one failed to return. In September, 1896, the institution attained its twenty-fifth year of educational work. Some demonstration commemorative of the event might have been looked for at the close of the present year, but owing to the absence of the president, Miss Patrick, and the general condition of the country, it was deemed wise to postpone such a celebration for another year.



MISS ISABEL F. DODD,
Professor of Literature and Art.

The total number of students enrolled during the year was one hundred and fifteen, of nine different nationalities. The number of boarders was fifty-one. The number of students in the college department was twenty-one. The class which was graduated in June numbered three members, of which two were Greek and one English. Throughout the year extra expense has been incurred to render the college premises safe, by increasing the number of Croat guards. One night watchman, and much of the time two, have



MISS IDA W. PRIME,
Professor of Domestic Economy.



MISS HARRIET G. POWERS,
Professor of History and English.

was never given access to the grounds. A general survey of the work of the year in the college department shows that with the small numbers it has been possible for the teachers to give individual attention to students in a way that will help largely in building up the College in the direction of thoroughness and true scholarship. Another possibility of small numbers is that of such

patrolled; and at times an extra force during the day was required. The guard of soldiers provided by the government in times of special danger

personal care on the part of teachers as stimulates the development of character,—a work which it is hoped will always be held a prominent feature in the College. Much as the depletion of numbers is to be regretted, there is encouragement in the fact that in few years has there been more marked growth



ENTRANCE TO THE COLLEGE GROUNDS.

of character on the part of the students. One member of the graduating class returns to teach in the preparatory department; another expects to teach as governess in a private family; the third has expressed a desire to return to the College and carry on her studies further. One of the members of the sophomore class has already won quite a reputation for articles which she has con-

tributed to the Armenian papers, while three members of the college course are looking forward hopefully to the study of medicine. Miss Vosquemaden, of the Home School, class of '90, who holds a certificate from the London Hospital as trained nurse, has been doing most successful work in the city through the year.

The Self-Government Association continues to be the medium between teachers and students for securing hearty co-operation in college discipline and order. The choice of officers by the students each year reflects great credit upon their discernment and practical sense. The president this year was Miss Nora Silley.



RECITATION ROOM.

The most marked advance made was in the preparatory department. For several years the conviction has been growing that there was need of improvement here, and the closing of the Armenian schools during the late disturbances in the city resulted in an increase of day students, who, both because of their number and general character, called for renewed efforts in this direction. There were forty students, mostly day pupils, in the preparatory school, which is held in the old Konak.

The depression everywhere felt throughout the country was manifest in College also, and a special effort was made to secure profitable diversion, socially, for the students. The three literary societies, the P. B. T. U., the Theta Alpha, and the Amazons, in addition to the work undertaken in their weekly meetings, gave informal entertainments and musicals throughout the year. In January the College had the pleasure of entertaining Professor and Mrs. Geddes, of Edinburgh, for ten days. Professor Geddes gave several lectures in Biology to the students in his inimitable way, while Mrs. Geddes held a number of musical recitals in Barton Hall, illustrative of



LIBRARY.

stated periods of musical history. The College was also visited and addressed by Dr. Barrows, of Chicago, on his way to India, and by Mrs. J. Rendall-Harris, of Cambridge, England, on her return from Harpoot.

The College Missionary Society has held public religious meetings every month, and has held one bazaar for the purpose of raising money. The Society has collected \$101.20 during the year; \$17.60 has been devoted to the purchase of an organ for Dr. Chamber's Orphanage in Baghtchijik, and \$22 for the support of a student in Miss Farnham's school in Adabazar. The remainder is not yet designated.

The Christian Endeavor Society, founded five years ago, has been resolved into a Christian Association, as it is felt that the organization of the latter is much better suited to present conditions of college life. The change has been justified by a new enthusiasm and spirit in the religious life of the college. Miss Michaelidon was chosen president, and the Society held its meetings every Sunday evening in Barton Hall, conducted by some one member of the society, and participated in by others.

The Missionary Society is a corporate branch of the Association, as are also the various benevolent societies which meet weekly to sew for the poor. The flower committee, which forms one branch, has sent flowers weekly to the various hospitals in town. The presence of a number of strong, earnest characters among the college students at this time has greatly facilitated the change, and has given an inspiration to practical and spiritual religion which has made itself strongly felt. The services in Barton Hall have been held as usual every Sunday morning at half-past eleven o'clock, conducted by members of the Advisory Board, or by gentlemen resident in the city. The service on the day of prayer for colleges, conducted by Rev. George Wallace, of the Scottish Mission, was both impressive and helpful. In the afternoon voluntary meetings were held by the students, and in the evening the Christian Association held a general meeting. The day was one of unusual interest.

Charter day was celebrated as usual with great enthusiasm. An address was delivered in the morning by Rev. H. S. Barnum suited to the occasion, both as an anniversary and as an incentive for future work. Mr. Barnum was most happy in his allusions, and struck a keynote of loyalty for the College which rang through the whole day. In the afternoon a reception was held in Barton Hall under care of the president and officers of the Self-Government Association, in which, for the first time for a social reunion, all departments of the institution were gathered. In the evening a talk on Edinburgh, with magic lantern illustrations, was given by Miss Fensham.

The political events of the past three years have scattered the *alumnæ* of the College widely over the world. They are to be found at present in England, France, Switzerland, Denmark, Egypt, Greece, Bulgaria, Russia, Turkey, and the United States. In most cases they are engaged in some specific work. In Varna and Marseilles they have assisted in the Armenian relief work. In Rustchuk a Bulgarian graduate, wife of the prefect of the city, has been able to render valuable assistance to the Armenian refugees. The College possesses a body of *alumnæ* of which it has just reason to be proud.

AFRICA.

THREE PIONEERS IN AFRICA.

DAVID LIVINGSTONE.

As an African explorer was one day walking through the yard of a cotton mill in Blantyre, Scotland, he came upon a Highland laddie, whom his friends called "Busy Davie." Taking his noon rest, with a large bannock of oatmeal in his hand, he was poring over one of the gentleman's books of African travel, and at the moment was almost breathless with excitement over a vividly illustrated story of a desperate encounter between an African and a lion.

"How would you like to travel through a country like that, my lad?" asked the explorer. "It would be rough work, wouldn't it?"

"I would like weel to gang there for a' that," replied the boy, "for there's muckle to be done there yet."

"There is, indeed," said the traveler, "and it's just fellows of your sort that we need to do it. If you ever go to Africa I think it will take more than a lion in your way to stop you."

That the boy's character made the same impression on others, when later he became a pupil at Ongar, is shown by the testimony of a fellow-student, "Fire, water, stone wall would not stop Livingstone in the fulfillment of any recognized duty." Another says, "He was so kind and gentle in word and deed to all about him that all loved him." It was in accordance with his nature, also, that when convinced by reading an appeal for missions in China that the need for workers in that country was much greater than in England or Scotland, he should quickly offer himself to the London Missionary Society to go to China. His small knowledge of theology and the ways of the world almost prevented his acceptance, but he was finally appointed as a missionary to China. Delayed from immediately entering upon his work in China by the opium war, his desire to be at work and a providential meeting with Dr. Moffat decided him to go to Africa. One cannot help wondering what his life would have been if it had been thrown into the old civilization of China, rather than into the savage paganism of the Dark Continent.

In 1840, at the age of thirty-one, he was ordained as a missionary to Africa, and a few months later he reached Kuruman, the home of Dr. Moffat, who was still in England. Here he settled himself for the study of the language and of the people about him. After nine years of labor in the Bechuana country he became extremely anxious to penetrate far into and beyond the surrounding country. He wrote of his desire to the directors of the Society, and joyfully received permission to establish mission stations in the regions beyond. Ready "to go anywhere, provided it be forward," having in the

meantime married a daughter of Dr. Moffat, accompanied by his wife and four children, he went farther and farther into the interior, doing missionary work amid untold obstacles, dangers, and exposure. In one of his expeditions his family had so much fever, he took them to the coast and sent them home to England for health and recuperation, while he himself worked on alone for four years longer.

In 1856, after sixteen years in Africa, he returned for a short time to England. Although the aim of his life had been mission work, his explorations of the Zambesi and its tributaries were of such value he was received with great honor by men of science. He was especially welcomed by the Royal Geographical Society in London. Honors were heaped upon him, the Queen granted him a private interview, and universities conferred upon him their highest degrees; yet he was still David Livingstone the missionary, and when complimented for his achievements would say, "Where the geographical feat ends, there the missionary work begins."

During this visit in Europe he severed his connection with the London Missionary Society, and accepted an appointment as consul at Quillimaine, and as commander of an expedition for exploring Eastern and Central Africa. Henceforth he was known to the world more as an explorer and discoverer than as a missionary, but he was always animated by the same spirit, and his one aim was to make a way into the heart of Africa for the gospel of our Lord Jesus Christ. Supplied with ample means and every appliance necessary, he started on his second exploration of the Zambesi region. His wife accompanied him, but her health soon compelled her to return to Scotland. Four years later she joined him again; but at the end of three months, after a brief illness, she went to her reward.

We have no space to describe Dr. Livingstone's wonderful explorations, his long search for the sources of the Nile, the watershed of Africa, the great lakes, while "one year after another began with the pathetic prayer that this year he might be permitted to finish his work and go home." At last, after six long years without the sight of a white face, "deserted by most of his followers, thwarted in every possible way by Arab slave dealers, exhausted by hardships, he said of himself, 'I felt, in my destitution, as if I were the man who went down from Jerusalem to Jericho and fell among thieves, but I could not hope for priest, Levite, or good Samaritan to come by on the other side. But when my spirits were at their lowest ebb, the good Samaritan was close at hand.'"

The good Samaritan was Henry M. Stanley, who brought him food and clothing, home letters and sympathy, friendship and help of every kind, through which he once more regained his strength, and with wonderful

courage again turned his face to the wilderness. Although this last journey extended over only nine months, his exposure and suffering exceeded anything he had before experienced. At last we find him, his strength and courage gone, in a little hut built by his faithful native friends Susi and Chuma, where

“As he knelt in prayer
He spoke with God, then passed into the light:
From conflict here to peace and comfort there.”

With love and reverence his black friends, in their rude fashion, buried his heart under a tree in the depths of the forest, and then carried his body to Zanzibar.

On Saturday, April 18, 1874, he found his last resting-place in Westminster Abbey,—

“To sleep with king and statesman, chief and sage,
The missionary come of weaver kin,
But great by work that brooks no lower wage.”

HENRY M. STANLEY.

The name of Henry M. Stanley has of recent years been so constantly before the public in connection with the “Dark Continent,” that any mention of Africa is hardly complete without some reference to the man whose courage and determination were shown in such marked degree in the search for David Livingstone almost thirty years ago. In Stanley’s early life he was thrown upon his own resources. Of obscure parentage, from a poor-house in Wales he worked his way as cabin boy to New Orleans, where he was employed by a merchant named Stanley, whose name he adopted. He served in the Confederate Army, later in the United States Navy, went to Turkey as newspaper correspondent, and in 1869 he was summoned from Madrid to Paris, on important business, by James Gordon Bennett. Ordered on his arrival to start forthwith for Central Africa to find Livingstone (whom Stanley himself in common with most other men believed to be dead), his spirited answer to Mr. Bennett was: “Good night, sir. What it is in the power of human nature to do I will do, and on such an errand as I go upon, God be with me!”

Stanley sailed on October 12, 1870, from Bombay to Mauritius, and arriving at Zanzibar in January, 1871. It were useless to dwell on the dangers and excitements of Stanley’s progress along the route he was endeavoring to follow; but at length in November, 1871, he received news of Livingstone at Uvinza. A white man was reported as just arrived from Manyueme at Ujiji, and on inquiry was said to be dressed like Stanley himself, to be old, to have white hair on his face, and to be sick, and that a long time ago this same man had been seen at Ujiji. Stanley, almost over-

come with excitement and impatience at the certain conviction that this was Livingstone, asked his men if they would march to Ujiji without a single halt, and promised extra pay to each man. They responded gladly, hardly less rejoiced than Stanley himself.

After a dangerous and exciting journey they reached Ujiji, embowered in its palms, and advancing close together, holding up the white man's flag and firing as they advanced, they soon succeeded in awakening Ujiji to the knowledge that a caravan was coming, and the population rushed forward in hundreds. Stanley was greeted in English by Dr. Livingstone's own servant, Susi, who reported Livingstone as not very well, but actually there in Ujiji, and Stanley sent the man forward to announce his coming to Dr. Livingstone.

The expedition soon halted before the doctor's house, and Stanley, slowly advancing, found himself face to face with Livingstone. Controlling all his own emotion, Stanley deliberately walked forward, took off his hat, and said, "Dr. Livingstone, I presume?" Livingstone answered him, and the two men grasped hands. The doctor opened his mail bag, read one or two of his children's letters, and then asked for news, saying he had waited years for letters, and had learned patience.

Stanley briefly told of the events of the past two years,—the terrible fate that had befallen France, the cables laid in the Atlantic Ocean, the election of Grant, the Spanish revolution, and the death of Lord Clarendon, Livingstone's constant friend. At the close of the long day, so full of excitement and emotion, Stanley left the doctor for the night, with the consciousness of triumphant success in his mission, and grateful acknowledgment to the Divine Providence that had protected him through so many dangers, and brought him to the succor of this brave old man.

Stanley received the news of Livingstone's death while on his way back to England, after the Ashantee War, in April, 1874. The effect of the sad tidings, after the first shock had passed away, was to fire him with a desire to complete Livingstone's work, to clear up the secrets of the Great River throughout its course, and also of all that remained incomplete of the discoveries of Burton, Speke, and Grant. Again he was sent out through newspaper enterprise, the means for the expedition being provided by the *Daily Telegraph* of London and the *New York Herald*. The success of this expedition is familiar to the many readers of his fascinating book, "Through the Dark Continent."

While Stanley has never been a missionary, he has always been a staunch friend and defender of missionary work. By his public testimony to its value and success, indeed of its absolute necessity in the opening of Africa

to the world, by his creating a highway, through railroads and steamers, for the march of the gospel, he has been of incalculable benefit to missions and to the African people, and must always be numbered among mission workers.

ALEXANDER M. MACKAY.

Stanley's challenge to Christian England to plant a mission in Uganda met with a favorable response from the Church Missionary Society, and among the first party sent to that region was Alexander M. Mackay. The son of a Free Church minister in Rhynie, Scotland, he received a thorough education as an engineer at Edinburgh and Berlin. In the latter place his missionary interest was fed and increased by entering the family of Herr Hoffrediger Baur, who at that time was actively engaged in the translation of the "Life of Bishop Patterson." In six weeks after reaching Berlin he offered himself to the Church Missionary Society as a missionary engineer. In April, 1876, a band of five missionaries left England for Africa, Mackay being the youngest of the five, and destined in three years to be the only representative in Africa of the original band. Arriving in Zanzibar at the end of May, in another month, with his friend, Dr. Smith, he started on his long march into the interior. "One day east, another west, and then a few days north, through sandy deserts and swampy plains," he slowly made his way two hundred and fifty miles to the southern shore of Victoria Nyanza, around the northwest of which lay the country of Uganda, the scene of most of his future labors. Here with infinite pains, amid almost insuperable difficulties, he built a boat, the Daisy, in which he finally set sail across the huge inland sea, and after shipwreck and hardships of all kinds reached the place in Uganda which he had chosen for his home.

He soon gained the confidence of King Mtesa, which was cemented into friendship by presents, and the many kindnesses that Mackay was able to render him. A large part of his teaching and preaching was done at the rude court, with the king and his chiefs as pupils and hearers. They listened with the greatest interest, and one day Mtesa asked that he and his chiefs might be baptized. Mackay explained that baptism could be given only after a changed life, and as a test asked him if he would lay aside polygamy, and become the husband of one wife,—a proposition to which he was not willing to accede. The king was surrounded by a multitude of Arabs, who were plying him with arguments in favor of Mohammedanism, and not long afterwards some French Roman Catholic priests appeared, and in his bewilderment he asked, "Does every white man have a different religion?"

To carry out his selfish purposes and to secure more presents he pretended to be a Mohammedan, Protestant, and Roman Catholic Christian in turn; yet

as he abated none of his heathen practices those on the ground were not deceived, although in Europe he was called the enlightened and intelligent King of Uganda. Many of his people, however, became sincere Christians. A church was formed and schools established.

In October, 1884, Mtesa died. His name will ever be associated with Livingstone, Speke, Stanley, and Mackay. He first invited Christian missionaries to his country, and befriended them through good and evil report. Mwanga, his youngest son, succeeded him—a vain, fickle, vicious youth. In 1885, in a fit of fear and madness, he ordered the execution of the brave Bishop Harrington and his followers; and a year later, alarmed at the spread of Christianity, ordered a general massacre of the Christians, and a large proportion of them were put to death with most cruel torture. The hostility extended to the three missionaries then on the ground, Messrs. Mackay, Ashe, and O'Flaherty, and they were virtually prisoners in their own house, daily expecting arrest and death. Mackay eagerly, eloquently, and vehemently plead the almost hopeless cause of his beloved Christians. He toiled early and late making presents for the king, which he knew he desired, the only reward he craved being the lives of the imprisoned Christians.

Through the machinations of the Arabs the king was led to suspect the missionaries of political aims, and to allay this suspicion it seemed best to reduce their number. They succeeded in getting Mr. O'Flaherty away in safety. It was then decided that Mr. Ashe should go to England, to obtain help to curb the violence of the king. Mwanga would not allow Mackay to go with him, and they parted, Mackay remaining eleven months alone with the hostile king.

In September, 1886, the acting consul general wrote a letter to Mwanga, which reached him in April, 1887, and which was so mistranslated by the Arabs as to irritate the king and his chiefs, and it was made to appear that the consul required Mwanga to drive the white men from the country. The Arab Suliman constantly demanded Mackay's dismissal, and so worked on the king's fear of consequences on account of the murder of Bishop Hannington that Mackay was compelled to give up the long contest, although not until the king had promised to receive kindly two other missionaries in his place, Messrs. Gordon and Walker.

After various adventures Mackay succeeded in establishing himself at Usambiro, on the south coast of Victoria Nyanza, in the territory of a friendly chief. Here he was followed by many Christian refugees from Uganda, and later by Messrs. Gordon and Walker, who escaped after many perils. At Usambiro, in December, 1889, he had a visit from Stanley

and his men, and did what he could to feed and clothe the half-starved, half-clad men, and sent them on their way.

Meantime, in October, 1888, Mwanga had been driven from his throne by his rebellious subjects, and, strangely enough, turned to Mackay for help, imploring him to come to Uganda and fetch him—to take him anywhere he pleased away from his enemies. A year later Mwanga was restored, and immediately placed the Christians in power, dividing his chieftainships between the Protestants and Roman Catholics. All the posts of authority were occupied by Christians, and all the lands fell into their hands. The king was no longer their master and murderer, but a helpless instrument in their hands.

On February 3, 1890, Mackay was taken ill with malarial fever, and five days later was freed from trial, persecution and danger, and went to his reward after fourteen years of constant, exhausting labor. Of his death the *Church Missionary Intelligencer* said, "Much as we valued Alexander Mackay, we were quite unprepared for the burst of admiration and sympathy evoked by his death. When the *Times* correspondent at Zanzibar speaks of the 'irreparable loss to the cause of African civilization,' when the *Pall Mall Gazette* calls him the 'St. Paul of Uganda,' when the great provincial dailies devote leading articles to him, one sees that the world can now and then appreciate a missionary."

Of his work Stanley says: "I take this powerful body of native Christians in the heart of Africa, who prefer exile for their faith to serving a monarch indifferent or hostile to their faith, a more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These native Africans have endured the most deadly persecutions. Stanch in their beliefs, firm in their convictions, they have held together stoutly and resolutely. Mackay and Ashe may point to these with a righteous pride as the results of their labors."

JAPAN.

WORK IN SAPPORO.

BY MISS ADELAIDE DAUGHADAY.

My return to Japan seemed really like a home coming, and it seems very natural and pleasant to be back in the old groove again. On the map of Japan you will see Sapporo on the Island of Yezo, just across from Siberia. Indeed, we are only two days' journey by steamer from the great seaport Vladivostock. There are various suggestions of the nearness of the Czar's dominions. One is a large garrison of soldiers to protect against Russian

invasion. Another is the high winds that blow almost every day, probably the almost spent gales that sweep across the Siberian plains. Summer is so late in coming here that it sometimes seems to us like "winter painted green." In colder weather there is sometimes seal and bear meat in the market. Sapporo reminds me of some of the new towns on our American prairies, as it is situated on a plain and has low, unpainted wooden houses. There are some fine government buildings, however, and an agricultural college. This is really like life in a new country, and the people have all the energy and alertness that characterize colonists. The Hokkaido, or Northern Sea District, is being opened by people from the south, and the usual question asked of each other upon meeting is, "What is your native province?" I have been pleased to find many living here who were friends in Osaka and Tottori. We are on a railway, and that seems to keep us in touch with the outside world; yet it can only take us to a port from which we must go on by small inter-island steamers. These little boats do not venture out in bad weather, so sometimes people are detained several days or a week in a small fishing village waiting for a chance to leave. Usually evangelistic tours must be made away from the railway among the mountains, where travel is done on pack horse or on foot, or, as the gentleman of this station says, "by pony express and by leg express," and the walking must be done the greater part of the year through deep snow. In warm weather the Hokkaido is very lovely, and the air much purer and stronger than among the malarious rice fields of the south. The people here are intelligent and cordial, so work among them is very pleasant and full of encouragement. Already my Bible, English, and music classes have multiplied to so great an extent that it is difficult to find days and evenings enough in the week for them; but I am thankful to be able to say that my health is equal to the strain.

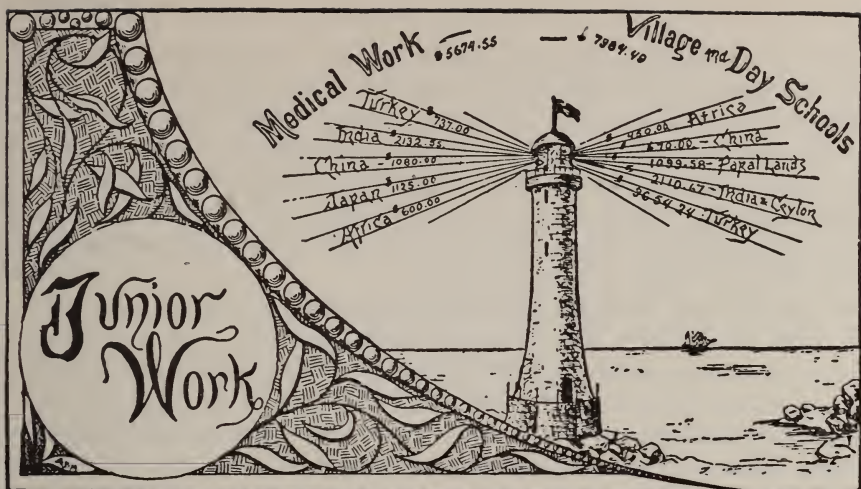
On my return to Japan, after more than two years' absence, I noticed many changes,—some for the better, some for the worse. In the churches there seems to be a growing desire for something more aggressive and satisfying than mere philosophy, for a vital Christianity that makes men better and happier. There also seems to be an increasing interest in the education of girls.

Among the shadows of the picture are the many petty newspapers that deprave the people by their vulgarity, and excite them by most sensational utterances over small national and international affairs. Perhaps, however, they are not much worse than papers of the same grade in America. In the boys' schools there is the same, or even greater, spirit of insubordination of former years. Teachers must submit to the dictation of pupils, or are requested by them to resign. If there is any appearance of resistance on the part of the teachers to an unjust or absurd demand, the matter is referred to

some higher authority, sometimes even to the Minister of Education, and usually with the result of the boys gaining their point. Will they make good, law-abiding citizens in the future?

I am grieved to see the great strides that intemperance has been making. In the past, *sake* (rice beer) was bad enough, and had a demoralizing effect, but now that foreign alcohol is introduced in its manufacture, it has become a powerful intoxicant. Recently I visited a park in Tokyo in company with a friend. Groups of people were seated under the trees here and there, eating and drinking, all with red, excited faces, the women rude and noisy in manner, and even the children showing signs of intoxication. Insulting names were called as we quietly walked by, even English profanity, picked up along the wharves in the ports, was shouted after us. One party evidently intended to be friendly, and invited us to drink with them. We replied that we were temperance people, besides disliked *sake* very much. These arguments had no effect, and two men, in a rough but good-natured way, pinioned my friend's arms, while another held me forcibly and put a cup of *sake* to my lips, telling me that I must drink. I turned away my head and said, "*Kirai*" (I dislike it). I do not know what the outcome would have been had not a Japanese man, coming up the path just at that moment and taking in the situation at a glance, said, "If the *yin san* (foreigner) dislikes it, I do not," and seized and drained the cup. At this all stopped to laugh uproariously, and, taking advantage of the momentary diversion, we hurried away.

As a strong contrast to this, I want to tell you about a semiannual meeting of Christian women I attended a few weeks ago. The church was filled with neatly-dressed, gentle-mannered Japanese women, who gave close and earnest attention to the speaker, many of them taking part themselves by offering prayer and discussing important questions. The subject of the meeting was "The anointing of the Spirit needed for greater service." It was an all-day meeting, and characterized by dignity and spirituality. As I listened to their fervent prayers and intelligent remarks, a vision of the scene in the park arose before me; knowing the home life and circumstances of many of these good women, I knew it was Christianity that had made the great difference between them and the rude, dissipated women of the public resorts and the tea-houses, and I exclaimed involuntarily, "Do missions pay?"



- To give light to them that sit in darkness Luke 1:77 -

THE NEW WOMAN.

BY LUCY W. WATERBURY.

To the numberless discussions of the "new woman" may we add just one word more. It is not the new woman in politics, nor in the intellectual world, who especially interests us, but the spiritually new woman.

The woman of yesterday drew her boundary lines around her own home and family, with perhaps a helping hand for the needs of the parish. The new woman adds to her creed the Great Commission, and adopts the boundary lines of God, beginning with her Jerusalem of home, and extending to the uttermost parts of the earth. The new woman in Christ Jesus sees wonderful possibilities in humanity; she is in touch with great missionary movements; she gathers to herself other women, strengthening and influencing them, and she meets the usual fate of new women: witticisms, criticisms, and the common taunt that charity begins at home. A missionary "crank," of a mild and gentle sort, asked a neighbor to attend a woman's meeting, and was told with severity that it is a woman's duty to stay at home; women who neglect home duties to run about to missionary meetings are making a great mistake. The dear, inconsistent creature, being a member of three clubs, and a whist circle which meets weekly, should not, however, be taken too seriously. The fact remains that a mother's heart may be tender for suffering children the world over, and not become entirely callous to the needs of her own.

The new woman at home is responsible for a new woman abroad. A beautiful Chinese girl, educated in a mission school, paid a visit to America with her missionary teacher. On her return trip she met Li Hung Chang, who was so impressed with her intelligence and dignity that he asked her to represent the women of China in the World's Congress of Women, to meet in London in 1898. She is a type of the new woman of China,—a new woman in Christ Jesus indeed, far in advance of her heathen sisters with crippled feet, and minds, and souls.

“In the secret of His presence
How my soul delights to hide.
Oh! how precious are the lessons
That I learn at Jesus' side,”

sang Ellen Lakhsmia Goreh, a daughter of India and a daughter of the King. Krishnalal, Julia, Lydia, and hundreds of others in our own mission fields can say, “The former things are passed away; all things have become new since we learned of the Saviour for women.”

A Hindu father recently brought his little motherless girl to a mission school, and asked that she might be received. She was six years old, and was sought in marriage by a man of forty, who offered two hundred rupees for her; but her father could not consent. Then the priests demanded her for the vile service of the temple, but he would not yield, and instead begged the missionary to receive and protect her, saying, “For years I have watched the two hundred Christian girls of your school go back and forth, and I never have seen an unhappy face among them; I want my daughter to be like them.”

The new woman of Africa is not very far advanced as yet. It will be a long time before she demands a vote, but she may, even now, feebly protest against burial with the other living wives in her dead husband's grave. While she could not possibly follow our changes of fashion, she has learned to make and to wear a calico Mother Hubbard gown, and can read in a little book of “Jesu Masiya.”

Is it worth doing,—working together with Him to elevate the home and family life; to develop true womanliness and true Christliness; to put God's living truth into every heart?

Is “Christ in you the hope of glory” for the world? Not Christ a beautiful, pervasive influence, but the personality of Christ embodied in you; making you to see as he sees; to think, and feel, and judge as he would do; to take his outlook on the world; to enter into his sacrifice. Here, and here alone, lies the hope of glory for the world; and is it not our own hope as well? God judges us as individuals; yet may he not also judge us as a

race? Suppose that we could find the spiritual average of womanhood to-day. With the Christian woman, educated, dainty, refined, put the barbarous woman of pagan lands; the sensual woman of India and Japan; the dull, unhappy woman of China. How the average comes down! But we are not judged in this way, you say. I am not so sure. If we have not enough of Christ to impel us to obey his last command to help these other nations, then our grade is not, after all, so high; our religion is superficial indeed.

The new woman in missions is imperatively needed. She will not meet your attempt to carry out the Master's thought with a smile and a joke. She will not confine her whole attention to the needs of her own land; neither will she profess to be interested and withhold the gift which would cost her something. The new woman will increase her intelligence by a careful reading of missionary literature; she will be in line with the latest missionary methods; she will train the Juniors and will encourage the "Farther Lights"; she will interest other women; she will pray for the work, and for herself in relation to it; she will take her mite box and use it in His name for thank offerings for all the joys and hopes that crown a Christian woman's life.

"I give from my bounty meager dole,

And pennies I spare but a few;

If I knew that my Saviour were standing there,

I wonder what I would do."

—*Baptist Leaflet.*

WHY SHOULD THE WOMAN'S BOARD ORGANIZE SOCIETIES FOR YOUNG PEOPLE?*

BY MRS. C. H. DANIELS.

THIS threefold answer to the question is gathered out of the benefits received by my own children as they have passed along through cradle roll and mission circle. If the answer has value it is that value which attaches to a bit of personal experience. Not theoretically then, but practically, why do we need missionary societies for girls and boys?

1. In order to save the future of our work.

Missionary organizations are agents of God to promote his kingdom on the earth. There is no evidence that their work is soon to end. It looks as if a long future of conflict with adverse forces were still before us, and that organized Christian womanhood would be needed of the Lord. Will there

* Given in opening the first point of the discussion of Junior work at the annual meeting, New London, Conn.

be any women ready to fill up the ranks if the daughters are not trained? Will there be intelligent men to wage warfare for Christ in the future if the boys are not brought into line?

We cannot start up suddenly on New Year's morning with a resolve to overcome at once and completely a quick, impatient temper, and expect to succeed, if we have never before taken one step in self-control. No more can we in future years draw suddenly upon men and women to bear burdens along these great avenues of missionary toil when no preparation lies back of them. Of course our attitude toward this question depends upon our ambitions for our children. The dancing school is more appropriate than a mission circle for a daughter destined to figure in society. If the strongest emphasis is laid upon the physique of the boys they will spend all their spare hours in the gymnasium and the out-of-door sports. The numberless literary clubs are at hand for the girls who assume to become intellectual. But if I have, definitely and high before my family life, the kingdom of God as the supreme aim, all pursuits and pleasures will square to that, and the mission circle will be called in as one useful instrument in preparation. And after the mission circle the junior auxiliary, with no gap between, lest the girl in her "teens," that critical period, become absorbed in some less vital interest.

2. For the quickening of intellectual life in the boys and girls.

Consider the programmes of an active mission circle for one year and you find that some of the most important events of our time are touched upon. Nations, great and small, receive some attention, and heroes like Livingstone, Stanley, and Neesima pass in review. All the bits of foreign news in daily papers assume new interest to young people when they have heard at mission circle about Armenian affairs, war between China and Japan, or the Spaniards at Ponape. But beyond this is a certain preparation tending toward the truest culture; for best culture consists in assimilating knowledge acquired with facts concerning God and his kingdom. Leaving these factors out of the account we fall into false thinking. The mission circle is certainly one useful instrument for harnessing facts of God and his kingdom to such other knowledge as the young minds may be drinking in.

3. For the sake of the child's personal religious life.

And the higher our aim for this the more we value such a help as the organized society of a company of young people learning how to be generous, and to be systematically generous, too, as stewards of the Lord; learning how to sacrifice, seeing the need there is in the world; learning how to love somewhat as Christ loved; and learning to go out in their affections beyond the poor child in the next street, even to the ends of the world,

just as Christ went out in love and pity. The choicest, the highest types of Christians our children may here meet for their own stimulus. Is not the foreign missionary one of the highest types?

There is, therefore, need for organized missionary work among our young people, and they will always prove responsive to wise effort.

Scraps from our Work Basket.

LIFE AND LIGHT. This number of our magazine begins the twenty-ninth year of its history, and as the time has come for the subscriptions of a new year, we trust our friends will make a special effort to enlarge its circulation. As has been well said, mission lands and mission workers are so much before the public in this country in these days that one can hardly be considered ordinarily intelligent who is not informed upon them, and where can information be found better than in missionary periodicals? The writers have lived in these countries many years and know the people, their conditions, and needs as no ordinary traveler can, even though he be sent out with the avowed purpose of investigating just these conditions and needs. The missionaries are broad-minded men and women, intensely interested in the social and political affairs of the peoples they love, as well as in their religious life; and when we add to this the marvelous march of the kingdom of our Lord described in missionary literature it certainly should not lack interest. Limited space generally prevents long descriptions of manners and customs, past histories, or political disquisitions, but they do contain an account of current events and matters pertaining to the kingdom of Christ. We hope that the year 1898 will see a distinct onward movement in the dissemination of knowledge of missionary work. We are in times of specialized literature. "Everything from imperialism to postage-stamp collection, every great movement, every little fad, has its literature to-day. Whole libraries have sprung up in connection with sports and pastimes. No pursuit worth speaking of lacks its books of authority, its magazines, and newspapers. The mission enterprise has a great literature. The enterprise that is not using the power of literature to the full extent of its ability is missing the opportunity of the time." In our own Board we believe that the best work in this direction can be done by one or two women in each auxiliary, elected or self appointed, who shall make it their special aim to promote the interests of LIFE AND LIGHT and other literature in the churches. Who will do this for 1898?

CONTRIBUTIONS FOR THE MONTH. We regret to say that the first month of our financial year shows a falling off in our contributions of \$2,800.06, as compared with the same month last year. Receipts in certain months must inevitably fluctuate more or less, and we trust that an increase in the next month will more than make good the deficiency of the present one.

OUTGOING MISSIONARIES. Three of our missionaries sailed for Foochow, China, from San Francisco on the 18th of November,—Miss Elsie M. Garretson, Dr. Kate C. Woodhull, and Miss Hannah C. Woodhull. Although none of these ladies have quite regained the health they sought in this country, yet the exigencies of the work in Foochow called so loudly they responded cheerfully to the need.

MISS HU KING ENG. Miss Hu King Eng, the young Chinese girl whom Li Hung Chang has appointed a delegate from China to the Women's Convention in London in 1898, is said to be a great success as a doctor in Foochow. She studied for seven years in the University of Michigan and received the degree of M.D. there. She is now in charge of a hospital in Foochow, and the story is told of a coolie who wheeled his old blind mother a thousand miles on a wheelbarrow to take her to the woman doctor. An operation for double cataract was performed, and the woman can see as well as ever.

THE STUDENT VOLUNTEER. *The Student Volunteer*, a bright, practical little magazine, the organ of the Student Volunteer Movement, has lately been enlarged to nearly twice its former size, and the added space bids fair to be full of interest. The headquarters of the movement have been moved from Chicago to New York. Several new secretaries have been added to the list, one of them being Miss Rouse, who has had long experience as secretary of the British Volunteer Union, and Dr. Pauline Root, of our own Board, is now a member of the executive committee of the movement. The third Triennial Convention is to be held the latter part of next February, in Cleveland, Ohio. The beneficent influence of this movement in our colleges, and its value to missionary work, cannot be computed.

THE PRAYER CALENDAR. This number of our magazine will reach our readers in the midst of the beautiful gift season, and for many friends a gift of our Prayer Calendar would be most acceptable. Such a remembrance has a threefold value. It gives pleasure to a friend, it brings her in touch with mission workers all over the world, and stimulates prayer for those who long for and sorely need it. The calendar for 1898 is made specially attractive by the pictures of missionaries and native workers, and the selections have been most carefully chosen.

A WOMAN'S MISSIONARY SOCIETY IN UGANDA. Miss Fenley, of the Church Missionary Society (English), writes in the *Intelligencer*: "We have started a 'Gleaner's Union' among our women. At our first meeting we took the map showing the religions of the world in different colors, spread it on the floor, and the women sitting on mats around, were intensely interested. This week we enrolled one new member. She seemed especially interested, and came back after the meeting was over and said she had brought a gift for God. She brought a parcel, containing three hundred and thirty shells (shells, or cowries, are money in Central Africa), all large, selected shells, beautifully and evenly strung together. She must have been some time saving such fine ones, and although they are of no more money value than old and broken ones, there was a touching sense of the fitness of things in thus choosing the best for God. It is not much more than two shillings of our money, but a large sum for such a woman, and enough to support a teacher for more than a month."

EXTRACTS FROM RECENT LETTERS.

FROM MISS BARBOUR, SAN SEBASTIAN, SPAIN.

LAST summer Miss Webb and I had a delightful month's rest in the Pyrenees, partly on the Spanish side and partly on the French. All through that part of France we found the poor Aragonese employed as day laborers for breaking stones, building and repairing roads, and other rough work. Our missionary in Pau, Don Toribio, says they can resist the heat and the sun much better than the French, and so find employment readily. Thus a great many come to Pau and other towns in that vicinity, and they see so much more religious liberty, the many Protestant churches, and the respect in which the evangelical faith is held, they find it much easier to break away from their own superstitions than in their own country. Don Toribio and his sweet, intelligent little wife—the first pupil in our San Sebastian school—are doing an excellent work for these poor peasants. Their little chapel is usually filled with attentive listeners, and those who learn the truth there carry it back with them into Spain. I wish very much their work might become a part of the regular work of our Board, instead of leading so precarious a life as it does at present, under the care of a French and English committee.

I think I came back more encouraged than ever before as to the vitality of the evangelical work in Spain, even though it seems small in immediate re-

sults. But the poverty of this country is appalling. While these poor peasants must do the hardest work for France, the positions of honor and trust in their own mines and manufactories are held by foreigners. Their system of education is a half century, at least, behind that of France, and the burden of war still hangs over them. Of course we always have before us the fear of war between the two countries we love so well; but we have decided to go on regardless of this possibility, and receive the many pupils who are waiting to come to us. At least it seems to us that we hear God's voice bidding us go forward, and it is he alone who knows what the future holds for this land and for its daughters.

FROM MRS. HOWLAND, GUADALAJARA, MEXICO.

A pleasant incident came to us as an encouragement a few days ago. An Englishman was calling on us who has been a resident in the city a number of years, and who is a Roman Catholic, although very liberal. In speaking to Mr. Howland about our trouble in getting houses he said something like this, "You may not be able to rent houses because you are the 'Protestant Bishop,' and people do not dare rent to you for fear of excommunication, but I can tell you that you are very highly thought of in this city. When criticisms are made upon foreigners in Roman Catholic circles, there is always some one to speak a good word for you." This is pleasant to hear, and gives us courage to go on trying to conquer the terrible prejudice against Americans.

Some time ago we were walking home from church and a rude boy threw a stone at Mr. Howland, and shouted something insulting. Just behind was an old bent priest, known as the most learned among the clergy. He stopped, called the boy to him and said, "Don't you do that again! That is a good man and you shall not insult him!" This old man writes nearly all the polemical articles in the papers, and knows well what Protestantism is. He has a heart hidden away under his shabby old cloak, and I think it has been a little touched.

We were led to feel last spring that life is never free from danger, even under our smiling skies. You may have read of the sudden attack on the leader of the Christian Endeavor Society on Palm Sunday, and how the assassin's knife cut through his Bible as far as Ezekiel, thus warding off the blow aimed at his heart. Some think that as the man could have had no special reason for killing the lad, one of the youngest and least liable to awaken prejudice, he had been told to enter and strike the leader, expecting him to be Mr. Howland. In any case we had great cause to be thankful, as the assassin did strike harmlessly at Mr. Howland afterwards.

FROM MISS JEAN GORDON, WAI, INDIA.

For a while in the autumn we have had quite a relief camp in our own compound. We began by giving work to a few who were begging because they could find no work. Every day brought new men and women asking for work, so that our numbers kept growing till we had a hundred and forty or fifty names on the roll, though we have never had more than a hundred and twenty at work on one day. The majority were women, several were widows with one or more children to support, others old women who have no one to support them. It was a great pleasure to be able to help, in a little measure, the poor people about us. We were only sorry that we were not able to do more for them. It was hard to turn many disappointed ones away. A great many were from outside villages, and we hope later on to follow them to their homes. In the evening, before we gave them their pay, we had a little service, when one of our Christian men gave them a short talk. We felt day by day that it was but another of the many ways in which our Father was seeking to turn these dear people unto himself. We tried to send the people back to their villages with something better than clothes.

It was a new experience to find little companies at our door at all hours of the day to whom we could tell "the old, old story," and not have to go out to seek them in their homes. We have had seasonable rains here, and that is promise of good crops later on; and now there is more work to be had, so that now we are sending off, day by day, those who think they will now be able to find work in the fields near their villages. To-day we have less than eighty at work. We want to reduce the number as far as possible, for our funds are getting very low, and there are some who will need help till the grain is cheap. So far grain grows dearer rather than cheaper. It is very dear. I do not see how many of the people live.

Our Work at Home.

EXPERT STUDENTS OF GOD'S PRESENT DAY WORK.

BY MRS. MERRILL E. GATES.

Two elements constitute the kingdom of God on earth: the Word of God, and the Work of God. One is audible to man, the other is visible to him. Both proceed from the hidden, but real, realm of God's existence. The word of God speaks. The hand of God works. Nowhere is the work of God as striking, so evident and so self-revealing as on the mission field.

HEEDING GOD'S WORK IN THE WORLD.

We confess our obligation to hear the voice of God. We exercise option in regarding the work of His hand. Shall we obey in one direction and not in the other? We are taught distinctly, and it is everywhere implied in Scripture, that we should pay attention to God's movements in the world. God comes down to man in acts. We climb up to God by tracing these acts back to their source. We come to know God by studying him in his works of grace.

When in 1817 Moffat started for the kraal of the blood-thirsty African, his friends warned him that this savage monster would make a drum-skin of his hide and a drinking cup of his skull! The terrible Hottentot hunted down all who crossed his path with the insatiable ferocity of a wild beast. But Robert Moffat won this raving savage. The grace of God is as triumphant in Nomaqualand as in Gadara; in the nineteenth century, as in the first! The Bible is a book of facts. The work of God's hand is one of facts. Every mission field is a record of these facts.

Put the facts of the mission field into the alembic of a consecrated mind, and they are sure to come out missionary zeal.

THE INEXORABLE LOGIC OF FACTS.

The inexorable logic of all that we have learned so far about missions is, First, that if the need is so appalling, we Christians must give more, and in order to give more, we must simplify our living.

NEW LIGHT FOR US ON OLD TRUTHS.

Secondly, we infer the unspeakable blessing of having been born at the very hearth-fire of Christianity, when we contrast the peace of mind which is ours with the turbulent unrest of "that wild, dreadful, and great visitant from another world, the heathen conscience." In the mission field we find the gospel in its primitive and essential elements, and by means of it we may correct our too secularized and formal Christianity. In the preaching of the missionary it must come down to free grace for sinful men! Philosophies and tradition must give way to "only believe." These are the essentials for us, too, as well as for them.

THE WIDTH AND DEPTH OF GOD'S WORK.

A third inference from missionary knowledge is that God's work on the spirit of man is more comprehensive than we can fathom or possibly understand. When the glorified Christ is working from the throne of his power,

we may look for wider, profounder results than the heart of man can conceive. In these facts we read more of the length, and breadth, and depth of the love of Christ than we would ever know without them. Do we turn a listless eye on these miracles of the present day? Is it not the miracle of miracles, that the Holy Spirit, at any time and anywhere, can change the spirit of any man?

GOD'S PRESENT DAY TESTIMONY TO THE WORLD.

A fourth deduction is that facts of missionary labor, or of God's present working in the world is a great means of enlightening the world and is his daily witness. When the sun is in a state of eclipse, then the long, streaming rays of the corona are seen floating out millions of miles in space, waving their filmy folds of light, coruscating and shooting outward from a central but unseen sun. So while Jesus, the central sun of righteousness is in eclipse by reason of the spiritual darkness of the world, these illuminating facts of his Spirit's workings are like his mighty corona.

Were we to consider the mission field as simply the field of human transaction, then study might truly be secondary. But we are of those who know God is the mover whenever any spiritual change is effected in men. Therefore are these facts so full of significance for us. They are God in action. They are the result of the mighty energizing of his Holy Spirit. Are they secondary? No man can call Jesus the Lord but by the Holy Spirit. And when we hear these poor, untaught idolators say, "Jesus can save me," "Jesus has saved me," can we forbear to read the story of their new-found love?

He who shall one day come in the clouds with power and great glory, even now is reaching down his hand of light into the darkness and lifting up the "prisoners of generations," and giving them the same spiritual revelation of himself which you and I have.

GOD TO BE KNOWN BY HIS WORK.

Knowing God in thought and subjectively, and in our own lives, is only one way of knowing him. We must know Him in his working on other people's hearts and lives to-day. We learn His power by the record of his work. What is progress but the hearts of men turning Godward? What is more or less of learning and refinement if the heart is still savage toward God? Added facilities are of worth only as they hasten the day when men shall know God. As instruments for the reign of God in individual men they are valuable, as ends in themselves they are worthless. This whole world-getting exists for the missionary cause, taken in its widest sense.

THE WORLD-KINGDOM AND GOD'S KINGDOM.

The world thunders on like one of the old Roman triumphs, linked body and body, step and step; chariots, slaves, horses, shields, captive bodies and souls of men, so closely linked, so wide abreast, so massive and so endless, there seems no room for aught beside the onward, outward, and visible march of the world powers. But there is the going forward of a still mightier power. It cometh not with observation, but it cometh! It is here and now! It is the great upward march of souls to God. The line began in the Garden of Eden. Its path lay through the Garden of Gethsemane. The gloom and the glory of the cross hangs over it, and the surpassing light of Resurrection and Ascension splendor falls upon it. How can we not want to know about this supernal, eternal kingdom within kingdoms, this heart and soul of the world? Not curiosity, not a desire to be intellectually informed, no earthly motive whatever suffices to quicken the ear to hear the eternal voice of the gospel calling loudly or lowly in the world at this very moment. Only a deep sympathy with Jesus Christ in his shepherd-like gathering of the little flock, to whom it is the Father's good pleasure to give the kingdom, will endow it with the spiritual sensibility to hear and love the report from the field. Only in the clear air of the place of communion with Jesus do these more ethereal voices of the Spirit's work in the churches speak. As we love Jesus, so we love his work. As He is dear to us, so are his servants, and heralds, and those for whom they labor, dear to us. Jesus now is alive, and works with every one who believes in his risen power. The glory of God is shining in the world. It shines most where human means are feeblest. The ultimate reason for our studying God's working is that we may behold his glory. This includes every other motive and consideration. Jesus is still glorifying the Father in his work, by manifesting his name to those whom the Father has given him out of the world.

SOME WAYS OF INCREASING OUR INTEREST.

Make some missionary's life and work a study. Choose one that appeals to the imagination, or one of whom something is already known. The life of one missionary taken into the heart will give us something of a missionary's desire for information.

By prayer we get into vital connection with the work, and all else is more or less external. Here comes in that strong promise and precept in one—"concerning the work of my hand command ye Me." But the main question, after all, is how to interest ourselves. If really so, we shall be so vivified that others will certainly catch the flames. Then by asking those to come to our meetings whose zeal seems dull and slack,—and by being sure

that our meetings are not dull and slack,—we may start the first little fire that is needed to awaken such a flame as Ezekiel describes,—the fire enfold-ing and catching itself. We should not be sparing of appeals to the eye and the imagination, even of adult women. A picture greatly aids the unimagi-native eye,—a map may be like a tour through the country. Living mission-aries in our meetings are the most life-giving means of propagating an inter-est in missions, for the reason that their lives are a constant reinforcement of their arguments. When we think of it, if one fact were thoroughly absorbed by the mind, dwelt upon and reviewed in its far reaching and endless conse-quences,—it would be enough to kindle the undying blaze of missionary love and zeal for all the life.

Who can read the details of that march of the bodyguard of a few native men, with Livingstone's embalmed body swung on poles, from Ilala to the sea at Zanzibar, through a thousand miles of Africa's malarial forest paths, full of every danger from savage tribes, without seeing how the grace of God stands not for color or for clime?

Mightiest funeral march of all the ages,
No drifting plumes—no muffled drums there be.
Silence alone times the long, countless stages
Of that imperial progress to the sea!
No stately catafalque, no dirge ascending;
No tolling bell, but Heaven's hushed Court is there.
On his black brothers' arms, in peace unending,
He sleeps, whom angels white are fain to bear.
In swarthy hands how tenderly they hold him,
How thrill their breaking hearts from day to day,
In fullest wealth of tropic love they fold him,
While weary feet keep on their tireless way.
Deep in dark Africa's remote recesses,
Rests his great heart by Bangweolo's side;
But its last throb of prayer forever blesses
The mighty continent for which he died.
Forward—still forward through the endless forest,
O'er the swift rivers and their swelling ford,
Through the dense jungle when the stress was sorest,
Homeward they bear the servant of the Lord.
Lo, dazzling light, a sunburst's new creation,
God's glory flashes on the funeral line—
Token and pledge of Africa's salvation,
Of her redemption radiant, certain sign!
Hark! the vast thread of viewless legions, swelling
The slender train to hosts of victory!
Hear the high, holy trumps of triumphs telling
That Christ the Lord shall reign from sea to sea.

THE DAWN IS BREAKING.

BY MRS. C. R. ALLEN.

[Written soon after the Sassoun Massacre.]

TUNE.—RUTHERFORD (LAUDES DOMINI).

The blessed dawn is breaking,
 And soon the full-orbed day,
 On Eastern lands awaking,
 Shall roll the mists away.
 The long, dark night of sadness,
 Replete with sins and woes,
 Shall change to days of gladness,
 Which ne'er shall wane nor close.

The mountain tops are glowing
 E'en now with rosy light,
 And soon to valleys gliding
 Shall lift the veil of night.
 The souls that long have languished
 In utter gloom and fear,
 No longer lie as vanquished,
 But rise to hope and cheer.

O Sun, thy light is hastening
 To reach thy noontide sheen,
 That lands in darkness weeping
 May rise to greet thy reign.
 Thy blessed reign shall loosen
 The prisoner's long-wrought chains;
 From bruised hearts and broken
 Shall banish griefs and pains.

Awake, O land, and welcome
 Thy Saviour and thy King,
 Each heart and home wide open
 To let His glories in.
 Ye angels join in singing
 The sweet redemptive song,
 How souls in midnight groping,
 Into the light have come.

PRAY FOR YOUR MISSIONARIES. Pray for them in their known and unknown trials, that they may receive strength from above, and guidance and help and patience; and pray that they may have perseverance in well-doing, that the enthusiasm—the God-given enthusiasm, shall I say—with which they started on their labor of love, on their Christlike errand, may be sustained to the very end, and may be rightly guided for the conversion of souls.—
Mrs. Isabella Bird Bishop.

OUR BOOK TABLE.

Impressions of Turkey, During Twelve Years' Wanderings. By W. M. Ramsey, D.C.L., LL.D. New York: G. P. Putnam's Sons; London: Hodder & Stoughton. 8vo., pp. 296. Price, \$1.75.

The *London Times* speaks of Prof. W. M. Ramsey as "the greatest living authority on the geography of Asia Minor, and on the historical and archæological questions associated with its study." He is now professor in Aberdeen University, and was formerly Fellow of Exeter and of Lincoln College, and professor of classical archæology at Oxford.

His own words in the preface to the American edition of this book will show why it is of special interest to our readers. He says, "My hope is that this book may do something to produce in America an adequate conception of the great educational organization which the American missionaries have built up in Turkey with admirable foresight and skill. Beginning with a prejudice against their work, I was driven by the force of facts and experience to the opinion that the mission has been the strongest, as well as most beneficent, influence in causing the movement toward civilization, which has been perceptible in varying degrees among all the peoples of Turkey, but which has been zealously opposed, and almost arrested, by the present Sultan, with the support of the six European Powers." Speaking of the claim made by American officials in 1895 and 1896 that the missionaries had forced themselves upon the Turks, and therefore had no right to legal protection, Professor Ramsey says that "the officials who made these statements must have been wilfully ignoring the facts of recent history. The missionaries were supported and encouraged by the three Sultans, Mahmud the strong, Abd-ul-Medjid the weak, and Abd-ul-Aziz the weaker. They stand on a firm basis of treaties, special enactments, and concessions—a basis in which the present Sultan, with all his acuteness and his hatred of the mission work, could find no flaw." The chapter of supreme interest to our readers in this book is the one entitled, "The American Missionaries and the Armenian Protestants." Professor Ramsey speaks of the American Mission as "one of the greatest and most beneficent organizations that have ever been elaborated by private enterprise and skill;" and goes on to say, "I believe firmly that Robert College has done more to render possible a safe solution of the 'Eastern Question' in European Turkey than all the ambassadors of all the European Powers have succeeded in doing to render that solution difficult. . . . I have come in contact with men educated at Robert College in widely separate parts of the country, men of diverse races and different forms of religion, Greek, Armenian (Gregorian), and Protes-

tant; and have everywhere been struck with the marvelous way in which a certain uniform type, direct, simple, honest, and lofty in tone, had been impressed on them."

This appreciation of our missionaries and their work by a man of character and culture is in striking contrast with the crude criticisms of superficial travelers from our own country, who have been so dazzled by the attentions and gifts of the Sultan that they have been blinded to the beneficent work of that superior body of men and women who form the American Mission in Turkey.

On the Indian Trail: Stories of Missionary Work among the Cree and Saulteaux Indians. By Egerton R. Young. Fleming H. Revell Co. Pp. 214. Price, \$1.

Egerton Young is a combination of the Apostle Eliot and Henry M. Stanley, only his field of operation is among the Hudson Bay snows instead of the Massachusetts forests or the African sands. He is one of the most devout and successful of the missionaries to the Indians, and at the same time a heroic explorer of regions traversed only by canoe or dog train. He is equally at home in the pulpit and the camp. He has written several admirable works on his missionary experiences, chiefly among the Cree and Saulteaux Indians; and has lectured extensively on the same subjects in Canada, England, and the United States. The present work is effectively illustrated, and appears at first glance like a record of romantic travel. It will be found, however, to consist chiefly of narratives illustrating the spiritual growth of Indian converts to Christianity and civilization. The incidents are often very pathetic, as revealing the depth of the religious instincts even in untutored savages, and the astounding transformations effected by the Holy Scriptures translated into the every-day language of secluded and barbarous tribes. Mrs. Young has accompanied her husband through many perils, and exhibited qualities of mind and heart as well as physical endurance that make her as great a hero as her husband.

The Gist of Japan: The Islands, their People and Missions. By the Rev. R. B. Peery, Ph.D. Published by Fleming H. Revell Co. Pp. 317. Price, \$1.25.

The scope of this work, as its title indicates, is limited to the points of chief interest in the modern history of the Land of the Rising Sun. It is written from the missionary's point of view, and gives prominence to such topics as are most vital in the religious life of the Japanese people. It is a comprehensive summary of strategic points concerning Japanese morality, manners, and customs, modern Roman, Greek, and Protestant missions,

methods of work, hindrances and prospects. The style of the author is clear and vigorous, and his professed aim is to produce a work dealing exclusively, as no other volume has done before, with the life of all Christian missions in Japan. The illustrations are numerous and effective. The work, as a whole, forms a useful preliminary outline for any person beginning a course of reading in Japanese Christian history.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

The holiday numbers contain few articles to throw light upon missionary studies, perhaps because more space than usual is given to fiction. One article in *McClure's Magazine* is an illustration of the saying, "Truth is stranger than fiction." In this case the truth is more fascinating than much of our fiction. "In Unexplored Asia: The Remarkable Discoveries and Adventures of Dr. Sven Hedin, as Told by Himself." Recorded by R. H. Shephard. This able and brave explorer from Sweden is another Nansen. The very inmost heart of Asia has been about as inaccessible as the North Pole. In the future, when the kingdom of God has freer course across that vast continent, we may look back and find one step in its progress to have been Dr. Hedin's remarkable journey from Orenburg in the West to Peking in the East.

This is a good time to study the situation in Spain, where our missionary undertakings, though small, are a leaven of truth. The change brought about by the death of the former Prime Minister and the rise to power of Señor Sagasta, has given the opportunity for three articles as interesting as instructive: *Review of Reviews*, December, "The Situation in Spain," by Stephen Bonsal; also, "Personal Notes on Canovas," by Mrs. Hart; *Munsey's*, December, "The Romance of Spanish Royalty," by Stephen Bonsal.

There are two sides to every question, and therefore to the Hawaiian Annexation question. In the *Arena*, December, we find "Hawaiian Annexation from a Japanese Point of View," by Keijiro Nakamura.

The Nineteenth Century, November, gives an exhaustive account of the "Liquor Traffic in Africa," by Major Lugard. A note of warning is sounded lest the railroads, now beginning to stretch in from the western coast, become wide distributors of the liquor over regions as yet untouched by its poison. "Much depends upon the Liverpool traders," it is said. Does it not somewhat depend upon America, and shall we omit this urgent case from our prayers for Africa?

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

1898.

January.—The Evolution of Africa. See LIFE AND LIGHT for December.

February.—Christian Explorers and Pioneers in Africa.

March.—The Zulu Mission.

April.—The Zulu Mission.

May.—Missionary Treasuries.

June.—Land Yet to be Possessed.

July.—Young People's Work.

CHRISTIAN EXPLORERS AND PIONEERS IN AFRICA.

TOPIC FOR FEBRUARY.

MOFFAT, Livingstone, Stanley, Hannington, Mackay. From this topic a meeting on biographies can be made most interesting. The material must, of necessity, be from biographies in books. Care should be taken not to attempt too much for one meeting, unless it is the custom to prolong the meeting for more than an hour. We should recommend giving the time either to Livingstone and Stanley, or to the other three, Moffat, Hannington, and Mackay.

For the former we suggest two twenty minutes' talks. (1) On Livingstone: *a.* Early life and missionary life before his visit to England. *b.* His subsequent explorations and death. See "Johnson's Encyclopedia," sketches in "English Men of Action Series," and "Three Martyrs of the Nineteenth Century" (published by Macmillan & Co., Tremont Place, Boston). The first of the two books mentioned may be found in almost every town library; the latter, by the author of "The Schönberg-Cotta Family," should find a place in every Sunday-school library. It may also be obtained at the Rooms of the W. B. M. (2) A talk on Stanley: *a.* His early life and expedition to find Livingstone. *b.* His subsequent explorations and testimony to the value of missions. See "English Men of Action Series," and his own books, "How I Found Livingstone," "Through the Dark Continent," "In Darkest Africa." An article by Stanley in the *Century Magazine* for February, 1896, contains much information on the general subject.

Another programme would be to give sketches of the three missionaries mentioned: Moffat, see Monthly Leaflet for September, 1895; Hannington, Monthly Leaflet for January, 1898, and his biography, to be found in town

and Sunday-school libraries, and in the circulating library of the Woman's Board; Mackay, biography in circulating library of the Board and other libraries. Also "Two Kings of Uganda," by Ashe. Brief sketches for a foundation for talks, or papers on Livingstone, Stanley, and Mackay, may be found on page 8, in this number of LIFE AND LIGHT.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18, 1897, to November 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

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<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Gardiner, C. E. S., 5; Kennebunkport, First Cong. Ch., C. E. S., 10; Limington, Dau. of the Cov., 1.50; Machias, Aux., 25.45; Portland, Union Aux., 2.58, Williston Ch., Light Bearers, 5.50, A Friend, 30 cts.; Waldoboro, Aux., 10; Wilton, Aux., 3.57,	
63 90	
Total,	63 90

NEW HAMPSHIRE.

<i>Piermont.</i> —Miss B. Hodsdon,	1 00
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191 38	
Total,	191 38

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483 76	

<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas. Harwich, Aux., 10; Sandwich, Aux. (of wh. 18.70 Th. Off.), 23.10,	33 10
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<i>Berkshire Co. Branch.</i> —Mrs. Chas. E. West, Treas. Dalton, Home Dept., Cong. S. S., per Clara L. Crane, 20; Hinsdale (of wh. 20.03 Th. Off.), 43.20; Lee, Mission Club, 10; Pittsfield, First Ch., Aux., 9.85, So. Ch. (of wh. 25 to	
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const. L. M. Mrs. J. H. Sears) 73.37, Two Friends in Berkshire, 225,	381 42
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Ipswich, First Cong. Ch.,	1 00

<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., Mrs. C. H. Odell, 5, Wash. St. Ch., Aux., 20, Y. L. Aux., 30; Boxford, Aux., 15; Gloucester, Aux., 52; Ipswich, So. Ch., Aux., 33.50, Earnest Workers M. C., 7; Lynn, Central Ch., Aux., 10.50, First Ch., Aux., 25, No. Ch., Aux., 20; Marblehead, Aux., 20; Middleton, Aux., 12; Peabody, So. Ch., Aux. (with prev. contri. to const. L. M. Mrs. Susan S. Pike), 1.07; Salem, So. Ch., Aux., 374, Tabernacle Ch., Aux., 145.49, Y. L. Aux., 30, I. T. U., 6.40; Swampscott, Aux. (of wh. 50 to const. L. M's Mrs. L. E. Rowe, Miss Mary E. Story), 55.25, Jr. C. E. S., 2; Topsfield, Aux., 30; Donation, 2,	896 21
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<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Conway, Aux., 13; Greenfield, Aux. (of wh. 25 to const. L. M. Miss Lucy H. Mann), 25.12; Hunting Hills, Aux., 8; Northfield, Aux., 14.50; So. Deerfield, Aux., 13.50; Shelburne, Jr. C. E. S., 6,	80 12
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<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Easthampton, Aux., 45.64; Granby, Aux., 8; Hatfield, Wide Awakes, 9.69; Greenwich, Aux., 2; Northampton, Edwards Ch., Aux., Th. Off., 48.10,	113 43
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<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, First Ch., Aux., 50; Hanson, Aux., 14.38; Hingham, Aux., 15; Milton, Aux., 2.80; Plympton, C. E. S., 2; Randolph, Mem. M. B., 10; Scituate Centre, Aux., 15, C. E. S., 15; Weymouth and Braintree, Aux., 81 cts.; Whitman, Aux., 5, Collection at Rally, 9, Saved on Branch expenses, 20,	158 99
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<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas. Norton, Aux.,	50 00
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<i>Springfield Branch.</i> —Miss Harriet T. Buckingham, Treas. Chicopee, First Ch., Aux., 2.75; Holyoke, Second Ch., I'll Try Band, 10,	12 75
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<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, Cong. Ch., Aux., 20.50, Jr. Aux., 10, C. E. S., 5, S. S. Prim. Dept. Miss Edith Mann's Class, 1.30; Boston, Berkeley Temple, Mrs. B. F. Dewing, to const. L. M. Miss Jessie M. Harwood, 25, Mt. Vernon Ch., Aux., 62, Park St.	
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Ch., Deacon Harris, 1.25; Miss Benson, 1.25; Union Ch., Y. L. Aux., 25; Brighton, Cong. Ch., Cradle Roll, 41.72; Cambridge, Shepard Mem. Ch. Guild, 6.30; Cambridgeport, First Cong. Ch., 11.62; Chelsea, Third Ch., Aux., 7.75; Floral Circle, 6; Dorchester, Second Ch., Aux., Th. Off., 75; Everett, First Cong. Ch., Ladies' Miss. and Aid Soc., 4.68; Mystic Side Cong. Ch., Ladies' Aid Soc., 1; Hyde Park, Aux., 135; Mansfield, Aux., 10; Nepouset, Trinity Ch., Stone Aux., 5; Newton, Eliot Ch., Aux. (of wh. 25 by Mrs. B. I. Leeds to const. L. M. Miss Maria Hills), 114.50; Newton Highlands, Cong. Ch., Aux., 42.28; S. S. Class, 9.20; Roxbury, Immanuel Ch., Aux., 125; Walnut Ave. Ch., Aux., 30; Somerville, Franklin St. Ch., Aux., 58; Walpole, Aux., 47.50; Waltham, Trin. Cong. Ch., Aux., 65; Watertown, Phillips Ch., Aux., 30.40; West Newton, Second Ch., Aux., 43; W. Roxbury, So. Ch., Aux., Th. Off., 25,	1,045 25
Three Rivers.—Jr. C. E. S.,	2 60
Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Fitchburg, C. C. Ch., 90; Lancaster, S. S. Class, 1; Leicester, C. E. S., 3; Leominster, Aux., 10; Millbury, First Cong. Ch., 10.70; Warren, Y. L. M. C., 3.50; Westboro, Aux. (of wh. 23.65 Th. Off.), 59.10; Whitinsville, Aux., 50 cts., Extra-Cent-a-Day Band, 20.77; King's Daughters, 80; Worcester, Central Ch., "C" 20, Old So. Ch., Little Light Bearers, 20,	318 57
Total,	3,576 60

LEGACIES.

Boston.—Legacy Mrs. Sarah B. Hyde (in part), Andreas Blume, James M. Lincoln, Benj. E. Bates, exrs.,	1,000 00
Brookline.—Legacy Mrs. Augusta S. Noyes, Charles E. Miles, exr.,	2,000 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Abington, Aux., 1; Bozrah, Aux., 11.30; Hampton, Aux., 33.50; Lisbon, Sunbeam M. C., 5; Norwich, Park Ch., Aux., 3.50; Jr. Aux., 5; Preston, Long Soc., Aux., 20; Taftville, Aux. (with prev. contri. to const. L. M. Mrs. Frances E. Miller), 16.10; Woodstock, Aux., Th. Off., 27.72,	123 12
Hartford Branch.—Mrs. M. Bradford Scott, Treas. East Hartford, Aux., 5; Hartford, Mrs. Charles B. Smith, Th. Off., 200, First Ch., Mrs. Edward A. Smith, 100, M. C., 15, Prim. S. S., 5, Pearl St. Ch., S. S., 40, C. E. S., 20; Simsbury, Aux., 5; So. Windsor, M. C., 25; Suffield, Y. L. For. Miss. Soc., 66.18; Unionville, Aux. (of wh. 19.75 Th. Off.), 25.25; Cradle Roll, 4.78,	511 21
New Haven Branch.—Miss Julia Twin- glen, Treas. Bethlehem, Aux., 25; Bridgeport, Aux., 157.34; So. Ch., Cradle Roll, 30.50; Bridgewater, Aux., 18; Canaan, Aux., 3.50; Cheshire, Aux., 42; Chester, Aux., 39.40; Cradle Roll, 1.25; Colebrook, Aux., 26.56; Jonathan Edwards M. C., 3.54; Goshen, Aux., 1; Greenwich, Second Ch., S. S., 5; Guilford, First Ch., C. E. S., 30; Litchfield, C. E. S., 12.50; Middlefield, C. E. S.,	

4.06; Milford, First Ch., S. S., 4.31; Plymouth Ch., Aux., 25; Nepaug and Winchester, Y. L., 4.45; New Haven, New Lebanon S. S., 37.73; New Milford, Aux., 95.50; Norwalk, D. K., 10; Northford, Aux., 32.75; Plymouth, Aux., 6; Saybrook, Aux., 59; Shelton, Aux. (with prev. contri. to const. L. M. Mrs. S. E. M. Brewster), 18.80; So. Canaan, Aux., 10; C. E. S., 3.52; Southport, S. S., 30; Stratford, Aux., 40, Whatsoever M. C., 22; Torrington, First Ch., Aux., 12; Waterbury, Second Ch., C. E. S., 25,	835 71
Total,	1,470 04

LEGACIES.

New Britain.—Legacy Mrs. Sarah A. Buttrick, D. S. Osborne, admr.,	6 30
New London.—Legacy Mrs. B. P. McEwen, B. P. Learned, exr., through Eastern Conn. Branch,	2,000 00

NEW YORK.

Long Island.—A Friend,	5 00
New York.—Homer N. Lockwood,	155 00
New York State Branch.—Mrs. Guilford Dndley, Treas. Albany, First Ch., Aux., 25; Aquebogue, Aux., 24; Brooklyn, Lewis Ave. Earnest Workers, 34.32; Coventryville, Aux., 5; Elbridge, Jr. C. E. S., 5; Flushing, Aux., 17.85; Jr. C. E. S., 9.30; Homer, Aux., 52.80; Ithaca, C. E. S., 5; New York, Manhattan C. E. S., 25; Napoli, Aux., 10; Paris, Aux., 7; Judd M. B., 5; Phoenix, C. E. S., 13.42; Jr. C. E. S., 5; Poughkeepsie, Aux., 4.14; Pultaski, C. E. S., 5; Rochester, So. Aux., 10; Utica, Bethesda Aux., 25; Wading River, Aux., 8; West Groton, Penny Gatherers, 4.50. Less expenses, 44.68,	255 65
Total,	415 65

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., Aux., 19.54; Md., Baltimore, Aux., 35.85; N. J., East Orange, Miss L. Hulskamper, 25; Trinity Ch., Aux., 19.75; Glen Ridge, Aux., 150; Jersey City, First Ch., Aux., 15; Montclair, Aux., 65; Jr. C. E. S., 86; Orange Valley, Y. L. M. B., 42.80; Plainfield, Cradle Roll, 3.05; Westfield, Y. L. S., 30; Va., Falls Ch., Aux., 20,	511 99
Total,	511 99

LEGACY.

Maryland.—Baltimore.—Legacy Mrs. Mary R. Hawley, Safe Deposit and Trust Co., of Baltimore, exr., one half legacy to Philadelphia Branch,	1,500 00
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FLORIDA.

Daytona.—Aux.,	10 00
Total,	10 00
General Funds,	5,732 18
Gifts for Special Objects,	508 38
Variety Account,	157 50
Legacies,	6,506 30
Total,	\$12,904 36



HOME SECRETARY'S REPORT.

I WAS reading the other day that when the time came to write an annual missionary report, "to take up the missionary magazines and read, and then your heart would be so full you couldn't keep from writing." Here I find myself in Portland, Oregon, with a little spare time, but, unfortunately, few missionary magazines at hand.

But it occurred to me that even without the magazines, the heart full, the report could be commenced. In portraying missionary life, if we only had some power, like that of the verescope, which receives impressions so rapidly on the moving film that when looking on the reproduction upon the canvas, pictures look just as though the occurrences depicted were really taking place right before your eyes, and the express train which comes dashing along seems as if it were a moving reality: if with pen we could depict, as does this wonderful mechanical instrument, the pictures of the heroic lives of our missionaries in Japan, in Turkey, in Africa, in Micronesia, in Spain, in China, what wonderful sights we should behold! We should see Mr. Dorward opening his missionary box, with Mrs. Dorward eagerly helping him; we would then see the joyful preparations for the long-delayed Christmas tree, the happy faces of the children as the gifts were received. This view vanishes, and we behold the crescents and minarets of Turkey. We look for a familiar face as Broosa is flashed before us—and, yes! there is Mrs. Baldwin, surrounded by her girls, in the new building on the east side. We then see the orphanage, established for the homeless Armenian little ones, in our old building on the west side. How happy they look!

The canvas rolls on: the Morning Star heaves in sight, and we almost hear the shouts of the seventy native boys and girls as they climb the rigging, haul the ropes, or play on the decks. Another picture: the crowded cabin, with all the boys and girls engaged in prayer for safe return to Kusaie. So the pictures could be kept rolling before our astonished vision.

Now, if we only had this power of flashing the verescope, with its burden of heroic missionary life, in upon our churches, wouldn't they be more awake to missionary needs and missionary opportunities?

Let us do it—through our missionary concerts, our young ladies' societies, our missionary circles; let them not languish for lack of preparation and work; let them be verescopes; let them talk and pray missions as if they meant missions, not as if they were dreaming about them. So our girls and boys, our young men and our maidens, may be filled with the love of missions, which shall never leave them. With the increase of years, the increase of gifts, till the missionary treasury be full and running over, and the word will have to be sent out as in olden time, asking the people to refrain from bringing: "And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." We seldom, however, in these days, see a single case where a person has to be restrained from bringing gifts to the Lord. Surely the Lord wants our gifts to the Church and to missions to correspond with his gifts to us. As Paul wrote to the Thessalonians, "He wants us to increase more and more," not only in goodness, but in our gifts. We often hear persons say, "I give so much to missions every year." It ought not so to be. If we gave so much last year, we should do a little better this year (provided our circumstances are as good); give a little more time, a little more prayer, a little more money. If individuals will give yearly a little more of these gifts to missions, then the auxiliaries in the churches can do more, and the Woman's Board can reach out for new work. The Lord is giving to us new strength every year; let us give new strength to him. He is giving to us new workers among the ladies, among the young, and among the heathen. He is giving to us new auxiliaries, and even a new Branch this year: Utah has come out and declared her readiness to help us in the great work of redeeming the world.

We have fifty-two auxiliaries, or contributing churches. Some of these do not hold regular meetings. In some cases the money has been sent by single individuals. In others, in response to the postals lately sent out, there has been a sound of hurrying feet, a jingle of money, a postal order mailed. But with systematic giving, every week in the year, what different results might have been attained. One wide awake missionary worker, who recently cast her lot into one of the small churches (in which the missionary fire had never been fairly kindled), said she had been set down among a lot

of dry bones, but she was going to do what she could to put life into them. From another quarter we hear that a missionary meeting had been held for the first time in four years, although the dues have been sent regularly. San Juan sends double the amount that she sent last year. It seems a fitting time and place to express sympathy with one of our most beloved and enthusiastic workers, Mrs. Armstrong, of San Jose, in the serious illness of her husband. How she would have enjoyed these meetings we all know. She writes that "it would give me pleasure to be there I need not say; yet I cannot feel disappointed, for I am sure this is the Lord's appointment, and my place is here. Pray for us." One auxiliary reports an even \$100 for foreign and home missions collected in mite barrels.

Another letter speaks of a delightful garden party, at which thirty dollars were received in thank offerings. This church is represented by five delegates at our meeting to-day. We miss a loved face of one of the officers of one of our auxiliaries, Mrs. Dr. Holbrook, who was with us last year. We remember well the stirring report she brought us. Little we thought it was the last time we ever should see her in this life.

A few articles have been sent toward the missionary boxes, but we need many more things—creton bags, calico skirts, squares of black and red cloth, light rubber balls, bright wools, etc.; but especially are the calico dresses needed in Africa, where the girls come to school entirely destitute of clothing. One lady, who could little afford to do so, has sent one dollar to be applied to the boxes, "wherever most needed." Will not other ladies who are present to-day follow her example?

We have had unusual opportunities this year for turning the thoughts of the young missionward, through the Christian Endeavor convention. The Woman's Board table at the Pavilion was a grand means of circulating missionary leaflets, and answering numerous questions pertaining to its work. Miss Williams, Mrs. Jewett, and other ladies were constantly on hand to supply needed information. We hope for large returns from the faithful work done at this time. Such returns do not always come speedily, but they come surely. "One soweth, and another reapeth;" but the heart of the verse comes in the concluding clause, "but the Lord giveth the increase." Let us work for the increase, which the Lord will surely give in his own good time.

The supper given to the missionary workers and to the Christian Endeavorers was another means taken to interest the young people of our State in the missionaries of our Board. They could not fail to be interested in Miss Newton, of China; Dr. and Mrs. Merrill, formerly of Jerusalem; David, the evangelist; Mr. and Mrs. Gulick, of Japan; Mrs. Arthur Smith

and Mrs. Peck, of China; Miss Meade, of Australia; and when they returned to their Christian Endeavor Societies, the hope and certainty is that they carried new life into them. One young lady in attendance, who had never been much interested in missionary work, said for the first time in her life she was really interested in missions, and when she reached home she was going to do all she could for them. A clergyman who lived out of town and was not able to be present at many of the sessions, but who was at the supper, said: "It was the best thing in the convention to him. Everything was in a nutshell."

Some of the choicest missionaries of our denomination were present, and every word could be heard. It was an occasion long to be remembered for those who could be present. The only regret was that the number of seats had to be limited. The social hour preceding the supper was a joyful though crowded occasion. Miss Newton spoke so interestingly of her work in China, and made such a stirring appeal for her hospital, whose walls are tottering, that Mr. Loyal Wirt proposed that she stand at the door as people went out, and they drop into her apron the price of the supper. This proposition met with an enthusiastic response, and as a result over forty dollars was given to help on the new building.

We think the whole spirit of the convention was inspiring for missionary workers, and was calculated to awaken those not previously interested. It certainly gave a new impulse to mission work throughout California.

The grand object of this annual meeting will be attained if, when we return to our churches, we are so filled with the love of missions ourselves that we kindle this love in others. If this is the case, how the contributions next year will pour into our treasury,—not only of money, but of love and interest.

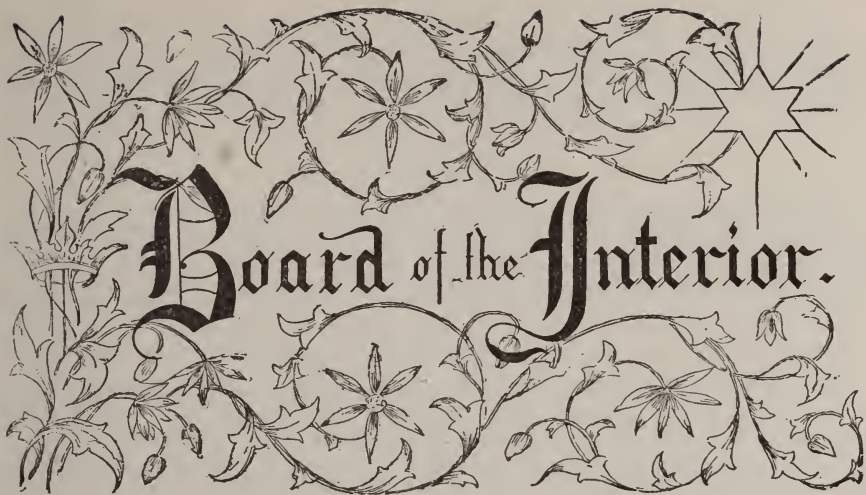
Quoting from a pen now still, I would add: "Let us remember that every contribution helps to light a new lamp in the darkness of heathenism." How this thought should stir our hearts, and make us more faithful and self-denying!

A SONG OF HOPE.

Children of yesterday,
 Heirs of to-morrow,
 What are you weaving—
 Labor and sorrow?
 Look to your looms again;
 Faster and faster
 Fly the great shuttles
 Prepared by the Master.
 Life's in the loom,
 Room for it—room!

Children of yesterday,
 Heirs of to-morrow,
 Look at your fabric
 Of labor and sorrow.
 Seamy and dark
 With despair and disaster,
 Turn it—and lo
 The design of the Master!
 The Lord's at the loom,
 Room for him—room!

—*Mary A. Lathbury.*



REPORT OF MARSOVAN GIRLS' BOARDING SCHOOL.

BY FRANCES C. GAGE.

In the Girls' Boarding School the year 1896-97 has been one of peculiarly steady, peaceful growth in all the ways natural to a Christian school.

ENROLLMENT.

In spite of the very doubtful outlook at the beginning of the year, the enrollment—one hundred and thirty-one—has been the largest in the history of the school; and this growth has seemed to be in no way unnatural, but along two very hopeful lines.

GREEK DEPARTMENT.

First, the boarding pupils have numbered sixty-eight, two of whom were from Marsovan,—a very marked change over previous years. Second, the Greeks have numbered twenty-six,—just double the number last year. The increase in this department has perhaps been due, first, to the fact that Miss Riggs has just returned after her year's study in Athens well qualified to inspire confidence in the department; second, to the influence our first Greek graduate (in last year's class) and the Greek members of the higher classes in the school have had in proving our ability to teach Greek; and, third, to the friendliness of a changed administration of the Orthodox Greek Church in the city.

MUST ENLARGE.

The increased numbers so cramped our dormitory accommodations as to make it necessary to utilize rooms in the Girls' Orphanage for some of our pupils, but during the summer we hope to enlarge the dormitory of our building so as to house all our pupils under one roof.

SCHOLARSHIP.

We feel, too, that in the scholarship of the school there has been improvement. The ease with which the girls converse and study in English, while by no means ideal, is yet very gratifying; and their ability to apply themselves to, and grasp, the studies in the curriculum is steadily increasing.

HARMONY

The year has been almost altogether free from difficulties of any kind. The energy, good will, and harmony with which the native teachers have devoted themselves to their work, the spirit of loyal obedience on the part of the girls, the cordiality with which the professors of Greek and Armenian in the College have taken charge of the upper-class work in their departments in our school, are worthy of mention.

ALUMNÆ.

All the members of the graduating class of last year are now doing creditable work as teachers; and in a few days we graduate six more girls with unusually true Christian character, all of whom are anxious, for a few years, at least, to engage for Christ's sake in some form of active Christian work.

RELIGIOUS INTEREST.

The religious interest in the school has been very satisfying. There has been no excitement, but we have felt that the Holy Spirit has been with us, and often with especial blessing. The Day of Prayer for Colleges was appropriately observed, and fruitful in many lives. We feel that in our three upper classes all the girls, with but two or three exceptions, are truly converted, and many of the younger girls in the school give evidence of peculiarly bright, simple-hearted Christian experience. In the line of conscientious honesty in little things, and often in cases diametrically opposite to the Oriental character, the practical effect of this newness of life has been very marked.

KING'S DAUGHTERS.

The meetings of the King's Daughters Society have been constantly helpful, and the efforts of the members to help others have been shown especially in their Sunday-school work and gifts of money. Thirty-two girls each Sabbath do Sunday-school teaching in the city; and the Society has supported seventeen children in the community school, and sent three Turkish pounds to the hungry in India.

TOURS.

The three American lady teachers have, during the year, traveled somewhat over nine hundred miles, visiting ten of our outstations. This we count one of our greatest privileges, both in the opportunity it gives us for direct contact with the people, and in its reflex influence on the school.

SOURCES OF COMFORT.

It has given us great joy to see the true witness for Christ that our girls are giving in their own homes. It especially touched our hearts on a recent tour into the Tocat district to have the people say to us, of some representatives of the school who were in those terror-stricken districts at the time of the massacre, that those girls had been the ones to give courage and quiet trust in God to all with whom they had come in contact. And the girls said very simply, "Well, we always thought of what we did in the school last year."

MISS WILLARD.

It is with great thanksgiving to God for his mindfulness of our need of just the kind of strength and inspiration that Miss Willard could be to us, that we welcome her to a permanent place in the work of the school.

MUSIC DEPARTMENT.

The lady whom we have needed ever since Miss Bertha Smith's death to take charge of the music department of the school has not yet been found, but we still hope for help soon in this important line of our work.

IN MEMORIAM.

In closing our report we must record the entering into her inheritance of another of those who have given their lives to this school. In the closing days of our last school year Miss Fritcher was released from the suffering of her long months of weary waiting, and found the rest for which she had so earnestly longed.

The impress which her life has left on the Marsovan Girls' Boarding School cannot be too deeply realized. Virtually its founder, she was for almost thirty years the central spirit of the school. Her wise insight into the needs of a school for girls in the interior of Turkey, the purity of her Christian example, the faithful, patient, cheerful sympathy with which she worked for the Christian development of her pupils, are in Christ the foundation stone upon which the school has been built.

Marsovan never had a better lover, nor the Girls' Boarding School a more self-forgetting teacher. The school has perhaps outgrown in opportunity the dreams of its founder, but our fairest hope is only that it may ever stand for the pure womanhood and simple, Christlike, consecrated character that filled up the ambition of its teacher for each of her pupils.

TRAVELING IN TURKEY.

A side light upon the touring which Miss Gage counts such a privilege is the following from Mrs. Harris, wife of Prof. J. Rendel Harris, of Oxford University.

A LARGE part of the carriage road (so called) between Diarbekir and Mardin is no better than a rough river-bed with boulders, the small ones as big and bigger than one's head, over which it is one series of bumps and jumps, until one wonders that one's neck is not dislocated. The floor of our *araba* was spread with bed-coverlets, and our pillows piled at the back, but they made no appreciable difference as to the result; and then the night in the sheik's house! But I will not attempt to describe what those who travel in this country suffer at night from fleas, though you must know that sleep is out of the question except in brief snatches.—*Letters from Armenia*, p. 104.

FOREIGN CORRESPONDENCE.

FROM MISS ESTHER T. MALTBIE.

SAMOKOV, Sept. 12, 1897.

THIS past week has been an eventful one to our station, and another one has been laid to rest in our little burial place out on the plain. . . . Yesterday morning the funeral was attended by most of her friends and the schools. For her we cannot but rejoice, for she rests from her labors and pain, and her good works do follow her. She showed a very devoted Christian spirit in all her life here. . . . Many will remember her in Bourgas, where she helped in the relief work; in Philippopolis, where she made warm friends, and here in Samokov. I doubt not our dear Minnie Beach Clarke is wondrously happy this bright Sabbath morning.

Little Mary (one of the Bulgarian children whose pictures appeared with Miss Maltbie's in *LIFE AND LIGHT* for June last) went to the funeral, and asks many questions I cannot answer. So wonderful it seems to her that we should put the sleeping Mrs. Clarke down in the ground, in the midst of the flowers placed about her by tender, loving hands. A beautiful cross of white flowers lay upon the casket. She asks, "What shall we do 'out Mrs. Clarke?" and if it was only the house Mrs. Clarke lived in we put into the ground; and, "Why didn't she take her things with her?" (Mary is very fond of "her things.")

There is much sickness among cattle as well as people, and the new wheat is thought to be very unwholesome, on account of the floods that overran it in many places. We are paying twice as much for wheat as last year now, but hope it will not be so high long, for there are such abundant crops in some parts of the world. We shall have over fifty boarders, and it will be hard to care for them with the accommodations we have.

It seems the prospect is that the Board will close the year with a monstrous debt. What does it mean? Does the Church intend to give up the

missionary work, and call home its missionaries? There must be advance here or the work will die out, and it must be so in many other places. Christian activity no more than Christian life can stand still. It must go either forward or backward.

A SACRIFICE.

[Reported to the Treasurer of the Minnesota Branch.]

WE had held our annual thank-offering meeting as usual, but the gathering was small, as the day was rainy. The offerings,—well, if every woman in our Congregational churches were to give as those twenty women gave that day, we should hear nothing more of debt, of retrenchment, of discouraged missionaries, of distressed native helpers. The Lord's coffers would be running over. But the story of our giving is not of that afternoon only, or of the faithful few who had gathered in that quiet room to do this in remembrance of Him who had given himself for them, and for all the world. A day or two after this meeting there came a gentle rap at my sitting-room door, and a little lady who had been at the gathering entered. She was a widow, and for years had been out and in before us, doing always for every good word and work all, and more, we often thought, than her means would warrant. She sat silent for a moment, seeming to have no special errand with me; then she hastily opened her purse, took out a tiny package, and catching her breath, said: "Mrs. S—, here is my wedding ring. I have a little trouble with my finger, and cannot wear it any more. I had laid it away, but"—and here her voice almost broke—"I think the Lord wants it;" and she laid in my hand the plain, elegant ring which nineteen years before had been placed on her finger with the pledge, "Until death do us part." Then she arose from her chair, saying only, "I don't think I ever made a sacrifice before," and with her eyes full of tears went silently out. I wonder what He who sits "over against the treasury" thinks of this offering. I wonder what He will transform this sacrifice into. Have we a similar measure of love for Him who has said, "Go ye into all the world"? Is any alabaster box too precious to be poured out at His sacred feet?

ANNUAL MEETING OF THE W. B. M. I.

BY MARY PAGE WRIGHT.

THE annual meeting at Evanston, Ill., is one to be remembered, for the stress it laid upon spiritual themes. Minor points of enjoyment might be mentioned, such as the large attendance, fair, mild weather, and Evanston's beautiful and well-planned hospitality (voiced, so far as hospitality can be given voice, by Dr. and Mrs. J. F. Loba); but probably those who attended will recall oftenest the devotional meetings, led by Mrs. C. K. Adams, of Madison, Wis., and Mrs. E. W. Blatchford, of Chicago; the solemnity

with which Miss Wheeler, of Harpoot, Turkey, urged intercessory prayer; and Mrs. Gates, also from Harpoot, told of woman's place of power at Christ's feet,—“Let no mother who has time at home to use her inner closet, feel that her life is useless,”—and Mrs. Stover assured us that Africa's first and greatest need is Christ; and the almost painful hush that fell over the great audience as Mrs. S. J. Humphrey's paper on the “Divine Ideal of Christian Service” was read by Mrs. Horace B. Humphrey. (This paper in leaflet form may be procured from the W. B. M. I., Room 603, 59 Dearborn Street, Chicago, Ill.)

Each missionary gave her message of cheer. Miss Rose M. Kinney, of Micronesia, closed a tale of deliverance with the words: “God has heard your prayers. Pray on.” Miss Rowena Bird spoke of the need of laying foundations carefully in China: “How can we tell a woman of Christ when she knows nothing of God? How tell her that Jesus Christ loves her when the name is no more to her than John Henry?” Miss Gertrude Wyckoff contrasted the fruits of heathenism and Christianity. Miss Wyckoff, by the way, seems the very picture of happy health until she stands beside her sister, Miss Grace, and then you are not sure whether it is picture or mirror. These ladies gave much pleasure by singing Chinese hymns at several sessions.

The children's hour was introduced by a paper by Mrs. A. R. Thain, “of the *Advance*.” In teaching children about missions, she would follow the Scotch shepherd's rule for feeding lambs: “Give a little at a time. Give it often. Give it warm.” The children seemed spellbound as Miss Grace Wyckoff told of footbinding in China; Mrs. Stover, of coasting without ice in Africa; Miss Kinney displayed a cocoanut doll and some men's hairpins and other Micronesian finery, with the comment, “That's style;” and Miss Wheeler told of children persecuted for Christ's sake in Turkey.

No less charmed were the elders, rocked on the swaying billows of Dr. J. H. Barrows's eloquence, as he spoke of “The Needs and Successes of Missions,” drawing his illustrations chiefly from “the Hindus, most religious and most deeply fallen of people,” from “a land that has 300,000,000 people and 330,000,000 gods.” Nor will any one present at the first public session forget the force and melody of Dr. Moses Smith's recitation of “The Love Chapter” (1 Cor. xiii.).

Reports of Branch work were prepared by the secretaries of the fourteen States which compose the Woman's Board of Missions of the Interior; those of Michigan, Indiana, Illinois, Iowa, and Missouri being read by their secretaries, Mrs. C. C. Ellsworth, Miss E. B. Warren, Mrs. M. J. Carpenter, Mrs. L. F. Parker, and Mrs. W. F. Brunner. The “nimble wit” of the President, Mrs. Moses Smith, fixed upon some salient point connected with each report, and burnished it with a few apt words; *e. g.*, the great amount of “efficient, unpaid work done by the Iowa officers” (no State officers are salaried), the large number of missionaries sent out from Minnesota, the contributions to foreign missions by Indian women in the Dakotas, and the fact that Colorado and South Dakota had met their apportionment. After the Illinois report she said: “There is no more inspiring note than that of increased spirituality in meetings. That is a real cause of joy.”

Foreign reports seem to be a necessary evil at annual meetings; but if so, the evil was minimized by the manner in which Miss Sarah Pollock, Mrs. G. B. Willcox, Mrs. H. M. Lyman, and Mrs. George M. Clark, Corresponding Secretaries, presented them. Such comprehensive papers cannot be fully grasped at a single hearing, but ought to be "read, marked, and inwardly digested," if not learned, by every single officer of every auxiliary society. They will be found with the Home Report and Treasurer's Report in the Annual Report for 1897, published by the W. B. M. I.

The report of the Treasurer, Mrs. J. B. Leake,—called by Mrs. Smith "the most vital and interesting report of the session,"—was followed by remarks from Mrs. Alfred B. Willcox, Assistant Treasurer, and referred to a committee, of which the chairman was Mrs. F. D. Jackson, Treasurer of the Nebraska Branch. The receipts for the year were \$62,776,—a slight increase upon those of last year; but as part of these funds were given for special objects outside those which our Board is pledged to support (such as famine relief in India), the W. B. M. I. is some \$4,800 behind its obligations. This is not a discouraging debt, and steps were taken toward its speedy effacement, Iowa leading through her secretary.

The importance of the Home Report by Miss M. D. Wingate, Recording Secretary, was recognized by referring it to a special committee, of which Mrs. W. F. Brunner was chairman. One fact brought to light in this report is that "only about one third of the Congregational women have any part in foreign missions." "Twenty-eight new missionaries are needed immediately," said Miss Wingate, "if there is to be advance in a work in which never, in the history of the Board, have opportunities been so unlimited." As she spoke she pointed to a large chart, mentioning the places where these missionaries are most needed; and later Mrs. G. B. Willcox led in a responsive prayer for twenty-eight new missionaries and money to support them, the great congregation repeating her words clause by clause.

Admirable little papers on Children's Work were given by Mrs. Vial of La Grange, Ill., Mrs. Hutton of Whitewater, Wis., and Mrs. Clark of Grinnell, Iowa. The value and needs of *Mission Studies* were brought out in short essays—each one clear cut as Bessie Potter's statuettes—by Mrs. Warren of Three Oaks, Mich., Mrs. H. J. Ferris of Wisconsin, and Mrs. W. A. Talcott of Rockford, Ill. In the discussion that followed it was shown that the contributions of societies are in proportion to the number of copies of *Mission Studies* taken in those societies, and that no other publication can fill the place of this, the official organ of the W. B. M. I.

The sectional meetings to consider Young People's and Children's Work were fruitful in plans and exchange of experience; while at the same hour Mrs. Michael Burnham led the ladies to consider, "What the Senior Auxiliary may do for the Young Ladies and Children." The Young Ladies' Meeting was one of privilege and promise, with an address by Mrs. S. E. Hurlbut of Evanston, paper by Mrs. D. L. Taylor of Chicago, addresses by Miss H. Grace Wyckoff and Miss Emily C. Wheeler, prayer by Mrs. Lyman Baird, and a series of resolutions, which were a sort of platform of principles, by Miss Frances B. Wells. Greetings from the Board of the

Pacific were happily expressed by Miss Mary Floyd Williams, and a graceful series of resolutions read by Mrs. I. P. Powell, of Michigan, chairman of the committee on resolutions. The President's closing words referred to the Allelujah Battle in early English history, and rung with the prophetic strain of victory. Next year the meeting is in Kansas City.

IN MEMORIAM.

MRS. MARY ANN (SEXTON) FARWELL, recently deceased at Wollaston Heights, Mass., was one of the founders of the Nebraska Branch, which she served as secretary from 1875 to 1878. While a home missionary's wife in Ashland, Neb., she gathered the children of their parish into a mission circle,—The Prairie Gleaners,—for whom on more than one occasion she composed missionary hymns. Recognizing her zeal and efficiency, the Woman's Board of Missions of the Interior made her a vice president,—the first chosen from Nebraska. This office she held till her home was transferred to the East, in 1881.

Throughout her checkered life in the school, the home, the church, amid the hardships of home missionary life, when sudden bereavements came, always, everywhere, she exhibited unchanging cheerfulness, trust in God, devotion to his service. The things of His kingdom were her chief interest and delight. Wherever her home she became a working member of the local mission circles, subscribing for missionary periodicals,—which did not lie unread upon her table,—lending them to others, and commending them to all her friends.

Almost fourscore years were given her, and to their end she enjoyed life, for hands and heart were full of work. Yet death had no terrors,—it was but going to more delightful service. Sincerely could she say with the apostle, "For to me to live is Christ, and to die is gain."

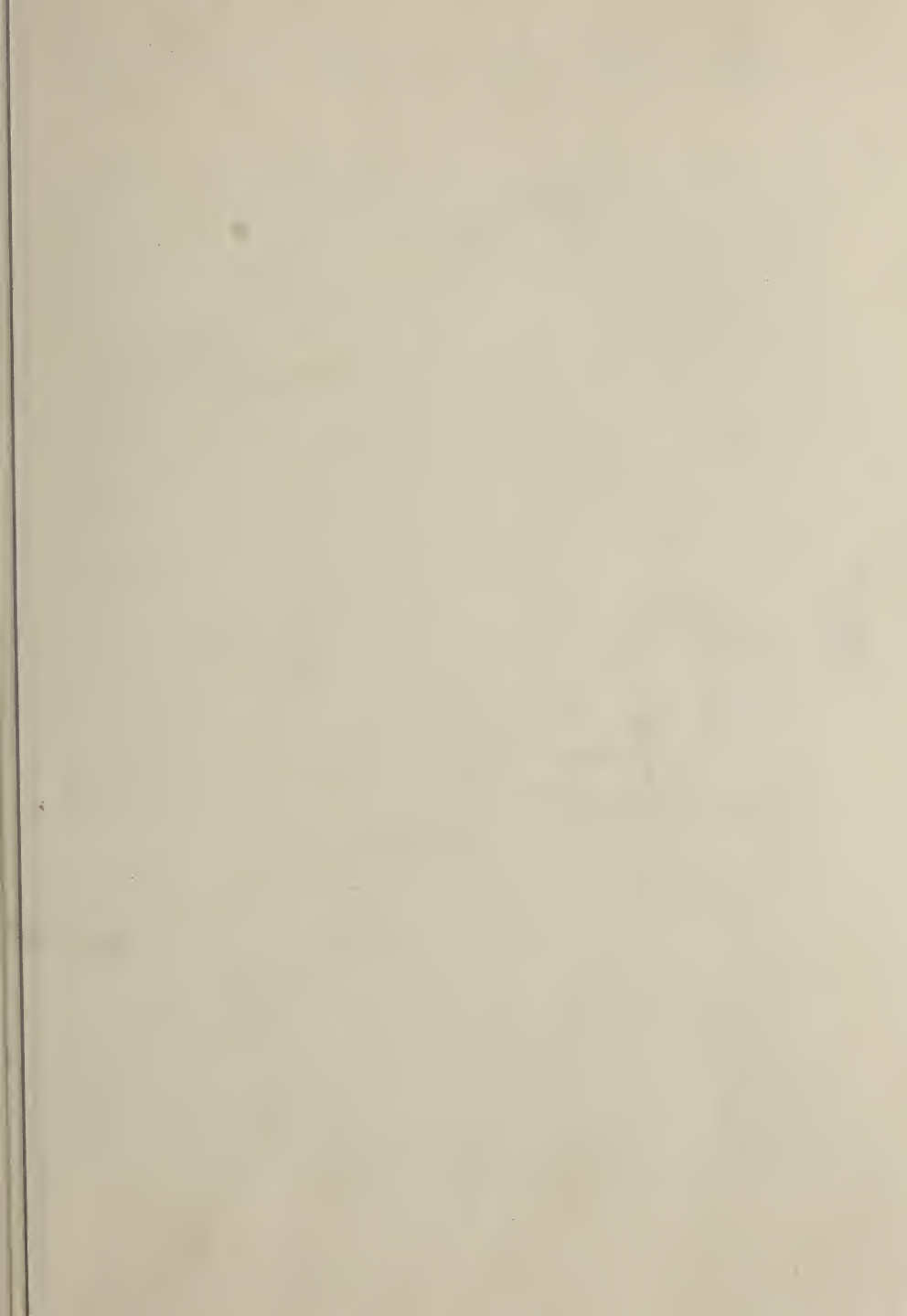
WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 10 TO OCTOBER 18, 1897.

ILLINOIS	\$9,021 86	TURKEY	50
INDIANA	363 43	MISCELLANEOUS	74 48
IOWA	4,735 18		
KANSAS	588 47	Receipts for the month	25,057 08
MICHIGAN	2,268 28	Previously acknowledged	36,636 21
MINNESOTA	437 22		
MISSOURI	731 98	Total for year ending Oct. 18, 1897	\$61,693 29
MONTANA	16 50		
NEBRASKA	761 56	ARMENIAN RELIEF FUND.	
NORTH DAKOTA	81 38	Received this month	33 75
OHIO	2,781 85	Previously acknowledged	673 80
ROCKY MOUNTAIN BRANCH	503 82		
SOUTH DAKOTA	354 68	Total for Armenian Relief for year ending Oct. 18, 1897	707 55
WISCONSIN	2,107 89		
WYOMING	55 00	INDIA FAMINE RELIEF.	
AFRICA	50	Received this month	79 20
CHINA	2 50	Previously acknowledged	296 17
FLORIDA	12 00		
NEW YORK	100 00	Total for India Relief	\$375 37
PENNSYLVANIA	58 00		

MRS. ALFRED B. WILLCOX, Ass't Treas.



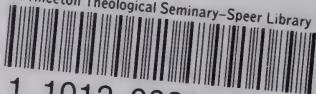
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